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ART. I.—THE EPISTLE TO THE GALATIANS TRANSLATED AND EXPLAINED.

A SPECIMEN OF A PROJECTED POPULAR COMMENTARY ON THE NEW TESTAMENT,
BY F. S.

INTRODUCTION.

§ 1. THE READERS OF THE EPISTLE.

Galatia or Gallograecia was a mountainous but fertile province in the interior of Asia Minor. It had its name from the Gallic or Celtic tribes (*Galatians*, *Gauls*, *Celtics* are often used synonymously among the ancient writers) who, in connection with Germans on the left side of the Rhine (*Germani-cisrhenani*, sometimes included among the Gauls) crossed over to Asia by way of Thrace in the third century before Christ. There they mingled with Greeks (hence the name *Gallograeci*), but retained the partial use of their vernacular tongue which, according to Jerome, resembled the Germanic dialect of the region of Treves. After a period of warlike and independent existence they submitted A. D. 187 before Christ to the rule of the Romans. They were the first of the Celtic and Germanic races to whom the Gospel was preached. They are described by the ancient writers as a frank, warlike, impetuous, intelligent, and impressible, but unsteady, ostentatious, and vain people, strongly resembling the cognate French. Under this character they appear also in the epistle of St. Paul. They received him first with enthusiastic joy and kindness, but suffered themselves soon to be misled by false teachers. The principal cities of the province were Ancyra (declared the capital by Augustus), Tavium, and Pessinus. Their commerce attracted many Jews. In these places were no doubt the most important of the congregations to which the Epistle is addressed.

The apostle Paul came first to Galatia during his second great missionary journey, about the year 51, accompanied by Silas and Timothy, and planted the seed of Christianity throughout the province. (Acts 16, 6. Comp. Gal. 1, 6-8; 4, 13, ff.) He was at that time suffering from bodily infirmity (Gal. 4, 13) in consequence of much fatigue, persecution, manual labor for

his support, and that mysterious affliction which he calls a thorn in the flesh. (2 Cor. 12, 7.) But the grace of God dwelling in him overcame all these obstacles, revealed its purity and power the more by its contrast to the weakness of nature, and carried the excitable hearts of the Galatians with irresistible force. They received the apostle who manifested such zeal and devotion in spite of sickness and pain, as an angel of God, yea even as Jesus Christ himself, and felt so grateful and happy, that they were ready if possible to sacrifice their eyes for the unspeakable gift of the Gospel. (Gal. 4, 14, 15.) Hence also his deep grief, when he heard soon afterwards of their apostacy to a false Gospel.

On his third missionary journey, A. D. 54 or 55, Paul paid a second visit to Galatia, and confirmed the congregations in the Christian faith, Acts 18, 23.

The majority of these congregations were no doubt converts from heathenism. This appears from chapter 4, 8, 9, where their former condition is described as one of ignorance concerning God, and as a service of false or unreal gods; also from the remark, 6, 12, that the Judaizing errorists constrained them to be circumcised, which implies that they were not circumcised before. Compare also 1, 16, 2, 9, 4, 12, 5, 23, 6, 12, 13. At the same time we must suppose from the analogy of the other congregations founded by Paul, that a number of the Galatian converts were originally Jews, who, according to Josephus, were numerous in Ancyra. This appears from Gal. 2, 15 ff. 3, 13, 8, 23-25. 4, 8, where the apostle, as a Jewish Christian, speaks of himself and his readers in a common plural. This explains also the more readily the frequent allusions of the Epistle to the Old Testament, and the allegorical interpretation of Sara and Hagar, chapter 4, 21-31. The congregations of Galatia were, therefore, like all the churches founded by Paul, of a mixed, yet predominantly Gentile Christian character. It was his practice to preach the Gospel first in the synagogue, and then through the medium of the proselytes of the gate, i. e., the God-fearing Gentiles or uncircumcised semi-Jews, who frequently attended the Jewish worship, to prepare the way for the conversion of the Gentiles.

§ 2. OCCASION, OBJECT, AND CONTENTS OF THE EPISTLE.

The Epistle was occasioned by the agitations of the Judaizing legalists and formalists who taught the necessity of circumcision and the whole Mosaic law for salvation (5, 2, 11, 12, 6, 12 ff.), and assailed the apostolic authority of Paul, the great champion of the opposite doctrine of salvation by free grace without the works of the law (1, 1, 11; 2, 14). They looked upon him as a dangerous innovator and revolutionist who never enjoyed the personal intercourse of Christ on earth and stood in an anomalous position outside of the regular college of the original twelve. Their Christianity was in all its essential features identical with the Jewish system, and would never have been able to convert the Gentiles. But their error fell in very naturally with the hereditary prejudices of the Jewish converts, especially those of the strict Pharisaic school. They appealed with great apparent force to the letter of the Old Testament which enjoins circumcision unconditionally upon all male members of Israel, to the practice of the Christian congregation at Jerusalem

which adhered to the Mosaic ritual as long as it consisted exclusively of Jewish converts, and to the authority of Peter and James who, however, had taken more liberal ground since the vision at Joppa and the conversion of Cornelius (Acts 10 and 11).

These errorists were defeated by the Council of Jerusalem (Acts 15.). Nevertheless they continued their mischievous work in nearly all the congregations of Paul and tried to undermine his authority and influence. In Galatia they were particularly bold and succeeded so well among the inexperienced converts that the majority of them for the time being fell away from the liberty of the Gospel to the bondage of the law (1, 5, 3, 1, 3, 4, 9 ff. 21, 5, 2 ff. 7). This apostasy took place shortly after the second visit of Paul in Galatia (1, 6, "I marvel that you are so soon removed," etc.). But the false teachers had probably commenced their agitation before, since passages like 1, 9, 5, 3, 4, 16, seem to allude to previous personal warnings of the apostle against the same error.

The object of the Epistle, accordingly, was both apologetic and polemic. It is a personal and a doctrinal self-defence, and a refutation of the Judaising heresy. To this are added appropriate exhortations.

The first part, chapter 1, 1-2, 14 is historical and personal, giving a resumé of the apostles career, partly confirmatory, partly supplementary to the narrative of the Acts, and justifying his office and authority from the direct call of Christ, the revelation of the Gospel doctrine made to him, and the testimony of the other apostles during the Council of Jerusalem.

In the second or doctrinal part, chapter 2, 15-4, 31, he defends his teaching, the free Gospel Christianity, in opposition to the slavish and carnal legalism of his opponents.

In the third or practical part, chapter 5 and 6 he exhorts the Galatians to hold fast to the evangelical liberty without abusing it, to study love, unity, and other Christian virtues, and concludes with a benediction.

§ 3. TIME AND PLACE OF COMPOSITION.

The Epistle must have been written after the apostolic Council, a. 50, since this is alluded to in chapter 2, 1 ff., and after the year 51, when Paul paid his first visit to Galatia, Acts 16, 6. The passage, Gal. 4, 13: "Ye know how through infirmity of the flesh I preached the Gospel unto you at the first (former time)," points to a still later date, as it seems to presuppose a second personal visit, the one mentioned in Acts 18, 23, which took place in 54 or 55. On the other hand, however, the words "so soon," 1, 6, forbid us to bring the composition down much later than the year 56. To a similar conclusion we are led by a comparison of the Epistle to the Galatians with the Epistle to the Romans. They bear such a strong resemblance not only in particular passages, but in their whole scope and tenor, that we may safely assign them to the same period in the life of Paul. But there is strong internal evidence that the former was written before the latter, since it is the fresh and fervent emotional utterance of those great truths of sin and free grace, in their bold elementary outlines, which in the Epistle to the Romans are more fully developed in the form of a calm and systematized argument. The Epistle to the Romans we know to have been written at Corinth early in

the year 58, shortly before his fifth and last journey to Jerusalem. Consequently we are confined to the period between 56 and 58 for the composition of the letter to the Galatians.

As to the place of writing we are pointed either to Corinth, where the apostle spent part of the winter from 57 to 58, or to Ephesus, whither he proceeded after his second visit to Galatia, and where he tarried nearly three years from 54-57 (Acts 19, 1. 10). In either city he could easily get information as to the state of things in Galatia. The common subscription, "written from Rome," which is no part of the original text, can not be supported by any external or internal argument, and has, therefore, long since been given up by the best commentators as a mistake.

§ 4. CHARACTER AND GENUINENESS OF THE EPISTLE.

The Epistle to the Galatians is the Magna Charta and bulwark of evangelical liberty against all forms of ancient and modern legalism and ceremonialism. It is the strongest plea for the doctrine of the free grace of God in Christ Jesus as the only and all-sufficient ground of our salvation; of justification by faith in distinction from all external works and rites; and of the direct relation and personal communion of the believer with Christ in opposition to all intervening obstacles.

The Epistle to the Romans carries out the same ideas, but more fully, in the form of a treatise, and in calm, objective statement, without direct opposition to Judaizing heretics, since at that time Paul had no personal connection yet with the Roman congregation.

The Epistle to the Galatians, on the contrary, was written under the influence of a deep commotion of feeling and with a holy indignation not so much against the person of his opponents, whom he never mentions by name, but against their false doctrine and intriguing conduct. It is polemical throughout, impetuous and overpowering, and yet affectionate and warning in tone. It strikes like lightning every projecting point that approaches its path, and yet undelayed by these zig zag deflexions, instantaneously attains the goal. Every verse breathes the spirit of the great and free apostle of the Gentiles. His earnestness and mildness, his severity and love, his vehemence and tenderness, his depth and simplicity, his commanding authority and sincere humility are here vividly brought before us in fresh and bold outlines. How severe and intimidating is the anathema, 1, 8, 9; how sharp and cutting the reproof, 3, 1-4. But nothing can be more touchingly affectionate, on the other hand, than his reference to the love and gratitude which the Galatians bore to him, 4, 12-15, and the assurance of his anxiety to be present with his "little children of whom I travail in birth again until Christ be formed in you." 4, 18-20.

The doctrinal meaning and significance of this Epistle, as well as that of the cognate Epistle to the Romans, was not fully appreciated till the time of the Reformation. In the hands of a Luther and Calvin it became a powerful weapon against the Judaizers of their age who wished to entangle the Church again in the yoke of bondage, and who made salvation to depend upon all sorts of outward observances rather than a living faith in Jesus Christ. In this Epistle we have to this day the divine right and divine seal of genuine

Protestantism against Romanism as far as this is a revival of Judaism, and denies to the Christian man that liberty "wherewith Christ hath made us free." But it is also, at the same time, an earnest protest against all pseudo-protestantism, which would abuse the evangelical freedom and pervert it into carnal licentiousness.

The genuineness of the Epistle to the Galatians is not supported by stronger outward evidence than most of the books of the New Testament. The first clear testimonies are found in the writings of Irenaeus, Clemens of Alexandria and Tertullian towards the close of the second century; the allusions in the apostolic fathers being somewhat indefinite and uncertain. But the internal arguments are so strong, the thoughts and the style from beginning to end are so thoroughly characteristic of St. Paul, that his authorship has never been denied, or even doubted. Only quite recently (1850) a half crazy hypercritic (Bruno Bauer) has stultified himself by declaring it to be a confused compilation from the Epistles to the Romans and Corinthians, with such arguments as are entirely unworthy of a refutation. There is no man in the entire history of ancient Christianity who could have written such an original, vigorous, fresh, profound and authoritative epistle, except the great apostle of the Gentiles whose name it bears.

COMMENTARY.

CHAPTER I.

Contents: I. Address and Apostolic Greeting, 1-5. II. Expression of astonishment at the inconsistency of the Galatians, and solemn protest against every perversion of the Gospel, 5-10. III. The apostolical call and authority of Paul, 7-24.

I. ADDRESS AND GREETING.

V. 1-5.

The very address reveals the occasion of the epistle and the commotion of Paul 1) by the emphasis laid on his independent apostolic office and dignity, which had been called in question by the Judaizing errorists; 2) by the reference to the atoning death of Christ, which the Galatians practically undervalued in their legalistic tendency; and 3) by the doxology, v. 5, which indicates his fervent zeal for the glory of God in opposition to every overvaluation of human works.

1. Paul, an apostle, not of men, nor by man, but by Je-

V. 1 contains the text of the and by man); or rather they first two chapters, namely the were intruders without any divine mission and independent divine authority or human; the apostolic authority of Paul, office of Luke, Mark, Timothy which the Judaizers denied, but and other disciples of the apostles was divine in its origin, but which is clearly proved by the following narrative and the testimony of the older apostles themselves. mediated or conveyed through men. It belongs to the very idea of an apostle in the full

"not of men, nor by man." and proper sense of the term This indicates that Paul's apostleship is entirely independent that he be directly and personally called by Christ without human origin (*of*), and of out the intervention of human human instrumentality (*by*). agency. It is true P., together with Barnabas, had a regular commission from the church at Antioch (Acts 13, 1-3), but for a special work, not for his forms at the same time the apostleship, to which he was appointed by the exalted Saviour Christ, who is not a mere man. himself on the way to Damascus The office of the heretical teachers was purely human (of men, 9, 1). The Judaizers, in their

sus Christ, and God the Father, who raised him from the dead; 2. and all the brethren who are with me, unto the churches of Galatia. 3. Grace [be] to you and peace from God the Father and our Lord Jesus Christ,

tendency to overrate external forms and secondary causes, gave some apostles, some prophets, some evangelists, comp. Eph. 4, 11.

V. 2. "and all the brethren who are with me," i. e., the companions and co-laborers of Paul, such as Silas, Timothy, Luke, Sosthenes, some of whom are expressly mentioned in the address of other Epistles, comp. 1 Cor. 1, 1. 2 Cor. 1, 1. Phil. 1, 1. Col. 1, 1. 1 Thess. 1, 1. 2 Thess. 2, 1. The word *all* seems to imply a considerable number. The reason, however, why he mentions others, is to be found simply in his strong sense of brotherly communion, and not in the desire to give additional authority and force to the exhortations of the Ep., which being the product of an infallible apostle, required no such help.

"by Jesus Christ" By includes here for brevity sake the instrumental and the more remote originating cause.—The immediate coördination of Christ with God the Father, and this in contrast with the preceding *men* and *man*, proves that the Apostle regarded the Saviour as a Divine being.

"and God the Father," i. e., not indiscriminately the Father of all men, but of Christ his only begotten Son, and of all believers who by regeneration become the children of God (comp. 4, 6. Rom. 8, 15. John 1, 13). God is *our* father because he is the Father (not simply of *Jesus Christ* which would place him on a par with us, but) of *our Lord Jesus Christ*. Comp. Rom. 15, 6. 2 Cor. 1, 3. 11, 31. Eph. 1, 3. 3, 14. 1 Pet. 1, 3.

"who raised him," etc. It was the risen Saviour who called Paul to the apostleship,

"unto the churches of Galatia." It was a circular epistle, like the epistle to the Hebrews, and that to the Ephesians. Hence the absence of individual greetings at the close. The mere mention of the name without those honorable epithets which he bestows upon other congregations, betrays his dissatisfaction with the Galatians.

V. 3. The apostolic salutation combining the Greek *charis* (grace) and the Hebrew *shalom* (peace) and infusing into both a Christian meaning. It forms a sentence for itself distinct from v. 1 and 2, which is simply

4. who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. 5. to whom be the glory for ever and ever. Amen.

ly the address or inscription. not fully appear to sight till the consummation. The verse Comp. note to Rom. 1 : 7.

V. 4. P. holds up at once before the Galatians, who were returning to the bondage of the law, the picture of the dying Saviour who fully accomplished our redemption so that we need not resort to any human means of salvation.

"deliver," lit. tear away, the expression used by the Lord of Paul's own deliverance, Acts 26, 17.

"from this present evil world," from the state and order of fallen nature where sin and death reign, or from the world which lies in wickedness (comp. 1 John 5, 19), in opposition to the higher supernatural order of the heavenly kingdom which commences even here on earth, (2 Peter 3, 9.)

(for he who believeth in Christ hath eternal life,) but which will fully reveal itself at the glorious appearance of Christ. The words contain an allusion to the Jewish distinction between "this world" and "the world to come," or the period before and the period after the appearance of the Messiah. But the sense of these terms is modified in the New Testament: the present world of temptation and trial goes to the second and glorious coming of Christ; and the future world commences here already in faith, but does

not fully appear to sight till the consummation. The verse implies a sense of sadness and of longing after the glorious liberty of the children of God. "according to the will of God," from which the whole plan and process of redemption proceeds, so that all the glory belongs to him, and not to man. The sacrifice of the Son was not forced, or even commanded by the Father, but strictly voluntary, as is implied in the preceding words: "Who gave himself for our sins," comp. John 10 : 18. It was the act of his free love in harmony with the eternal design of the Father, who "is not willing that any should perish, but that all should come to repentance." ("and our Father," who is at the same time our loving merciful Father, and who out of infinite love gave his Son for our salvation.)

V. 5. The doxology in this place is likewise an indirect reproof of the Galatians for dividing the glory of our salvation between God and man. Similar doxologies flowing from an overwhelming sense of gratitude are frequent with Paul, in connection with the mention of the Christian salvation. Rom. 11, 36. 16, 26. Eph. 3, 21, 1 Tim. 1, 17.

2. INTRODUCTORY REMARKS.

V. 6-10.

Without any words of commendation and praise such as Paul uses in the introduction to his Epistles, even those to the Corinthians, he hurries vehemently with fresh indignation into his subject, by expressing his painful amazement at the speedy apostacy of his spiritual children, and entering his solemn protest against every perversion of the Gospel of Christ, whom alone he served in his ministry. Yet his deep emotion is more that of sorrow than of anger, and his pen cannot suppress the yearnings of a father towards his spiritual children, (Comp. 4, 19).

6. I marvel that you are so soon turning away from him who called you in the grace of Christ, unto a different Gospel : 7. which is not another, except that there are some who

V. 6. "*I marvel*," a sharp rebuke in a mild word which it, following the Vulgate) *the challenges explanation, and in-grace of Christ.*" The grace, intimates that better things were i. e., the whole work of Christ expected from the Galatians. as a manifestation of his re-
"so soon" after your conversion, which is alluded to in ment in which, and the medium
"who called you," etc., or af- through which, the Father
ter my second visit to you. In draweth the Son (John 6, 44)
either case the word points to and effects the call (comp Acts
a comparatively early date of 15, 11. Rom. 5, 15).
the epistle.

"unto a different Gospel,"
"turning away." The Greek which is undeserving of the
implies first that the apostacy name, since there is but one
was voluntary on their part, Gospel, viz: that to which you
and hence their own guilt; se- were called by God. Hence
condly, that it was not yet Paul immediately adds a cor-
completed, but still in progress, rection of this paradoxical ex-
and hence might be arrested. pression which he uses simply
(The passive rendering of the in accommodation to the lan-
6th v.: "that ye are so soon re- guage of the Judaizing pseudo-
moved from," according to the evangelists. Com. 2 Cor. 11,
Latin Vulgate, would transfer 4.
the guilt to the false teachers
and soften the censure of the
readers.)

"from him," not Paul, but God the Father, from whom
the call proceeds (comp. 1, 15.
1 Cor. 1, 9. 7, 15. 17. Rom. 8, 30. 9, 11. 24. 1 Thes. 2,
12. 1 Peter 1, 15. 2, 9. 5,
10).
V. 7. "*which* (pseudo-gos-
pel of the heretical teachers)
is no other," i. e., no gospel, or
glad tidings of salvation at all,
but a perversion and corrup-
tion of the one Gospel. The
Gospel of Paul teaches that
man is justified by grace alone
through faith in Jesus Christ;
the pseudo-gospel of the Juda-

trouble you, and would pervert the Gospel of Christ. 8. But even though I myself, or an angel from heaven should preach unto you the Gospel contrary to what we have preached unto you, let him be accursed. 9. As we said before, so say now again: If any man preach unto you the

izers teaches that man is justified by grace and works as it existed even among the apostles themselves, but every material alteration of the Gospel either by perversion, or omission, or such addition as contradicts the spirit of apostolic teaching. The Judaizers did not indeed formally deny the doctrine of justification by faith, but they indirectly undermined it by adding the assertion of the coordinate necessity of circumcision, just as the Pharisees professed to hold fast to the Word of God in the Old Testament, and yet made it of none effect by their human traditions. (Comp. Mark 7, 13.)

V. 8. It is impossible to express more strongly and solemnly the conviction of the unerring truth of the Gospel as preached by Paul, the zeal for its purity, and the aversion to every heresy. Only an inspired apostle could thus speak. The condemnation of the opponents is indirect, but the more certain by the argument *a fortiori*. The severity of Paul against false brethren was only equalled by his forbearance with weak brethren. Comp. Rom. 14, 1 and 15, 1 ff. All personal assumption and arrogance is here excluded the more as he conditionally includes himself ("we") in the anathema. His only motive was zeal for the purity of the Gospel of his divine Lord and Master.

"an angel from heaven," proverbial expression for a being possessed of the highest authority next to the divine.

"contrary to," lit. "beyond what," which is both *beside* (*præterea*) and *against* (*contra*), and condemns not indeed the

"accursed" (anathema=anathematized), i. e., given over to the judgment of God. Comp. 1 Cor. 16, 22: "If any man love not the Lord Jesus Christ, let him be anathema;" also Gal. 3, 13. 5, 10. Rom. 9, 4. 1 Cor. 12, 3. Subsequently the idea of ecclesiastical excommunication was attached to this term; but in our case the mention of an angel forbids this reference.

V. 9. "before," refers not to v. 8, which is too near, but to the last visit of Paul to Galatia.

"preach" implies the actual fact, not the mere possibility as the hypothetical "should preach," v. 8, and thus attacks

Gospel contrary to what you have received, let him be accursed. 10. For am I now persuading men, or God? Or am I seeking to please men? For if I were yet pleasing men, I were not a servant of Christ.

more directly the Galatian sought the favor of the Jews pseudo-apostles. when he persecuted the Christians.

V. 10, accounts for and thus softens the apparently excessive severity of the preceding condemnation. The service of the Gospel is absolutely irreconcilable with the selfish service of men. We should indeed not seek our own, but serve our fellow-men, (comp. Rom. 15, 1-3) but for God's sake, and the promotion of his glory.

"*persuading*," trying to conciliate or to gain favor by persuasion. "*I were not a servant of Christ*," in the proper sense of the term, as described with such power and beauty, 1 Cor. 4, 9-13; 2 Cor. 11, 23, sqq. It is opposed to such unworthy servants as the Galatian heretics, who under this assumed character sought not the glory of Christ and the salvation of souls, but only the favor of men and their own profit. Hence the Greek fathers miss the meaning if they explain: I would not have in his former natural state he was a pleaser of men, and Christian.

"*get*," i. e., after my call to the apostleship, and all that has happened to me. This does not necessarily imply that he left Judaism and become a Christian.

3. APOSTOLICAL CALL AND AUTHORITY OF PAUL.

V. 7-24.

Paul now enters upon his apology. He defends first his independent apostolical dignity, v. 7 to 2, 11, and proves that he was called directly by Christ, that he received his Gospel through revelation, before he became even acquainted with the older apostles, and that he was recognized by them in his independent apostleship at the conference of Jerusalem. These allusions to important facts in his former life tend partly to confirm, partly to complete the account of the Acts concerning his conversion, his relation to the other apostles, and the council of Jerusalem, and are, therefore, of great value for a biography of Paul.

11. For I make known to you brethren, that the Gospel preached by me is not according to man. 12. For neither did I receive it from man, nor learn [it], but through revelation of Jesus Christ.

V. 11. "*according to man.*" of the abundance of his revelations. The Gospel is divine in origin, contents, and the mode of its communication to Paul, but intended for man, and satisfying the deepest wants of man's nature. Thus St. Peter, also, after Pentecost, received the vision at Joppa, Acts 10, which enlightened him concerning the exact relation of the Gospel to the Gentiles, and hence thus marked a progress in his inspired knowledge. Revelation is distinguished from ordinary illumination and instruction by its divine origin, its elevation above (not against) reason and its sudden communication and intuitive perception. Paul does not mean here the outward historical information concerning the life of Christ, but the internal exhibition of Christ to his spiritual sense as the Messiah and the only and all-sufficient Saviour of the world, and the unfolding of the true import of his death and resurrection, in other words the spiritual communication of the Gospel system of saving truth as taught by him in his sermons and epistles.

V. 12. "*neither did I,*" any more than the elder apostles. The opponents denied the equality of Paul with the original twelve on that score, hence the *neither*.

"*receive*" signifies the passive, "*learn,*" the active or coöperative mode of appropriation. The former refers more to historical, the latter to doctrinal knowledge.

"*through revelation of (from) Jesus Christ,*" especially on the way to Damascus, Acts 9, 3 ff. This was the fundamental and central illumination of Paul, which was followed by special revelations at different periods of his life. Comp. Acts 22, 17, 23, 11. 1 Cor. 11, 13. 2 Cor. 12. 1 ff. Gal. 2, 2. He speaks

13. For ye heard from my former conversation in Judaism, how that beyond measure I persecuted the Church of God, and labored to destroy it, 14. and surpassed in Judaism many of my age in my nation, being far more zealous for the traditions of my fathers. 15. But when it pleased God who set me apart from my mother's womb, and called me

V. 13. "*ye heard*" from myself of the religion of the Old or when I was among you. New Testament, in which case

"*Judaism*," the Jewish religion and mode of thought and action. it is generally more clearly defined as the traditions of the elders or the traditions of men,

"*labored to destroy*," not simply wasted. It was the intention of Paul, to annihilate Christianity, he was actually engaged in the attempt, and carried it out as far as he could. Comp. Acts 12, 4. 9. 1, 21. 26, 10. 11. as Matth. 25, 2. Mark 7, 3. 5, 8. Col. 2, 8. In our passage it means the whole Jewish religion or mode of worship divine and human, but in the pharisaic sense as opposed to Christianity or the tradition of the Gospel. In the controversy with Rome it is therefore

V. 14. "*tradition*," the law of Moses together with the explanations and additions of the Pharisees which concealed rather than unveiled the word of God and either prevented or destroyed its direct effect, comp. Mark 7, 3. 13. Matth. 5, 21. 15, 2. Paul belonged to the sect of the Pharisees, Acts 23, 6. The word *tradition* (Gr. *paradosis*) which figures so prominently in the Roman Catholic controversy, in the general sense embraces every thing which is taught and handed down either orally or in writing or in both ways from generation to generation; in the particular sense it may be used favorably of the divine doctrine and even of Christianity itself as is the case 1 Cor. 11, 2 (where the C. Vers. and translates *ordinances* for *traditions*), 2 Thess. 2, 15; 3, 6, refers, however, here more particularly to his call to the additions to, and perversions

V. 15. Comp. Jerem. 1, 5: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee and ordained thee a prophet unto the nations." Isai. 49, 1: "The Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name." The decree of redemption is eternal as God's love and omniscience (comp. Eph. 1, 4), but its temporal realization begins in each individual case with the natural birth, and more properly with the Gospel call and the spiritual birth. Paul renounces here every merit of his own, and gives all glory to God. He refers, however, here more particularly to his call to the apostleship, for which he was

by his grace, 16. to reveal his Son within me, that I might preach him among the Gentiles, immediately I did not confer with flesh and blood, 17. nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus. 18. Then

"set apart," or destined, elected and dedicated by a divine act. (Com. the same term. Rom. 1, 1. Acts 13, 2, and the corresponding Hebrew verb *hiphdil* used of the separation and dedication of the priests and levites to the service of God, Numb. 8, 14, 16, 9. 1 Chron. 23, 13.) Paul means here not his own corrupt nature, which rebelled against the divine grace, but other weak men, since his object here is to prove his entire independence on human counsel and instruction. Ananias it seems did no more than baptize and lay his hands on him, comp. Acts 9, 15-19.

V. 16, "within me," in my inmost soul and consciousness. The appearance of Christ on the way to Damascus, although perceptible to the senses, was mainly intended for the inner man. ("to reveal" depends on "pleased," not on "called.")

"among the Gentiles;" comp. Acts 9, 15, 22, 21, 26, 17, 18. Rom. 11, 13. Eph. 3, 8. Paul addressed himself first to the Jews, but this was merely the natural and divinely appointed bridge to the conversion of the heathen.

"immediately" is properly connected with "I went away," v. 17, and the negative clause is interposed. It does not contradict the statement, Acts 9, 20, that Paul preached immediately after his conversion, in Damascus; for this was simply a short testimony to his faith in the Messiahship of Jesus, while he did not enter upon the actual duties of the apostleship till several years later.

"with flesh and blood," comp. Matth. 16, 17. Eph. 6, 12.

V. 17. He did not even seek instruction from the apostles, to whom he concedes no other preference but the priority of call.

"into Arabia," probably that part of the Arabian desert which nearly bordered on Damascus, and which at that time had not yet been visited by Christian missionaries. We are not informed as to the object of this retirement; but it would seem that Paul intended not so much to preach the Gospel there as to prepare himself, by prayer, fasting, reading of the Old Testament, and meditation, for the duties of his apostleship. Hence we may easily account for the silence of the Acts (9, 23) concerning this journey to Arabia; for Luke confines himself to the public labors of Paul.

V. 18. This first visit to Jesus after Paul's conversion coincides with that mentioned in Acts 9, 25, and took place A. D. 40. The "three years" must be reckoned from his conversion in 37.

after three years, I went up to Jerusalem to make the acquaintance of Cephas, and remained with him fifteen days. 19. But I saw no other of the apostles, except James the

"to make the (personal) acquaintance of Cephas," not to receive instruction or direction from him. The fact that he wished to see Peter more than any other apostle, implies the superiority of the latter over the twelve, but not over him, since his very object in this entire passage is to show the absolute independence of his apostleship, and since, in 2, 11 ff., he relates that he even publicly reproved Peter at Antioch, which would be incompatible with the position and duty of an inferior.

"Cephas," not "Peter," is the reading of the best critical authorities throughout this Epistle and the Epistle to the Corinthians, except in the passage, Gal. 2, 7. 8. This Syro-Chaldaic form of his name was the one actually given him by Christ, (John 1, 43), and naturally adhered to by the Judaizers. It was perhaps in silent opposition to them that Peter in his epistles used the Greek form.

"fifteen days," i. e., too short a time to become a disciple of Peter. The reason of his short stay at Jerusalem, was the persecution of the Greek Jews, Acts 9, 29, and the express command of the Lord to go to the Gentiles, 23, 17 ff.

V. 19. "James," not the elder, St. John's brother, who was beheaded in 44, (Acts 12, 2), but the same who, after the

departure of Peter from Palestine (12, 17) presided over the congregation of Jerusalem (15, 13, 12, 18) and is frequently called by the church fathers "bishop of Jerusalem." The word "except," or "save," "but" does not compel us to number him with the apostles proper and to identify him with James the younger, who was also called James the son of Alphaeus; but it intimates rather, in connection with what precedes, and with his characteristic title here given him, that although not belonging to the Twelve, he was nevertheless, like Barnabas, an apostle in the wider sense, i. e., a man, who, owing to his character, position and relationship to the Lord, enjoyed apostolical authority.

"the brother of the Lord," not cousin (for which Paul has the proper expression, Col. 4, 10), but either a younger son of the Virgin Mary (comp. Matth. 1, 25, where Jesus is called the first born of Mary, which, however, does by no means necessarily imply that she had children after him), or what appears more probable, a son of Joseph from a previous marriage, and hence a step-son of Mary and a step-brother of Jesus, according to the flesh. Comp. on the brothers of the Lord (James, Josas, Simon and Judas) Matth. 12, 46. 13, 55. John 7, 3-10. Acts 1, 14. The

brother of the Lord. 20. Now what I write unto you, behold, before God, I lie not. 21. Afterwards I came into the regions of Syria and Cilicia; but I was unknown by face to the churches of Judea which are in Christ: 23. They only heard that he who once persecuted us is now preaching the faith which he once labored to destroy. 24. And they glorified God in me.

James of our epistle (2, 9. 12) is at all events the same who in the Acts 12, 17. 15, 13. 21 appears at the head of the church at Jerusalem, and who by the ancient writers is called "bishop of Jerusalem, also the Just."

V. 20. This solemn assertion refers simply to the statement v. 18 and 19, and justifies the inference that his Judaizing opponents spread the report in Galatia that Paul had spent a much longer time in Jerusalem and was instructed by the Jewish apostles, especially Peter, consequently dependent on them.

V. 21. Comp. Acts 9, 30. "Syria," not Phoenicia, as some suppose, but Syria proper with the capital of Antioch. "Cili-

cia," the native province of Paul, adjoining Syria. The object of this journey was no doubt to preach the Gospel, as appears from v. 23 and from Acts 15, 23, where churches are mentioned in these regions.

V. 22. "by face," by sight, personally. The congregation of Jerusalem must be excepted; for there he was known from his visit mentioned in v. 18, and from his former life when he studied with Gamaliel and persecuted the Christians.—Comp. also Acts 9, 26-30.

V. 24. "in me," in my case, or example, not on my account. This truly Christian conduct of the Jewish converts in Palestine contrasts very favorably with the envy and calumny of the Judaizers in Galatia.

CHAPTER II.

I. Conference of Paul with the elder apostles at Jerusalem, v. 1-10. II. Collision of Paul with Peter at Antioch, v. 11-21.

I. CONFERENCE OF PAUL WITH THE JEWISH APOSTLES AT JERUSALEM.

v. 1-10.

This is the immediate continuation of the personal defence commencing 1, v. 11. Fourteen years after his conversion Paul had an interview with the apostles of the circumcision at Jerusalem concerning his Gospel, and was recognized by them as an independent, divinely appointed apostle of the Gentiles.

Which journey to Jerusalem does Paul here refer to? This is the preliminary question to be settled in the interpretation of this difficult section. The Acts mention five such journeys after his conversion, viz: 1) 9, 28 (comp. Gal. 1, 18), the journey of the year 40, three years after his conversion. 2) 11, 30, 12, 25, the journey during the famine in 44. 3) 15, 2, the journey to the apostolic council in 50 or 51. 4) 18, 22, the journey in 54. 5) 21, 15 (comp. Rom. 15, 25ff.), the last visit, on which he was made a prisoner and sent to Caesarea, in 58.

Of these journeys the first, of course, cannot be meant, on account of Gal. 1, 18. The second is excluded by the chronological date in 2, 1. For as it took place during the famine of Palestine and in the year in which Herod died, A. D. 44, it would put the conversion of Paul back to the year 30, which is much too early. Some proposed to read four instead of fourteen, but without any critical authority whatever. There is no necessity why Paul should have mentioned this second journey, since it was undertaken simply for the transmission of a collection of the Christians at Antioch for the relief of the brethren in Judea, and not for the purpose of conferring with the apostles on matters of dispute. In all probability he saw none of them on that occasion, since in that year a persecution raged in which James the elder suffered martyrdom, and Peter was imprisoned. The fifth journey can not be meant, as it took place after the composition of the Epistle to the Galatians and after the dispersion of the Apostles. Nor can we think of the fourth, which was very short and transient (Acts 18, 21. 22), leaving no time for such important transactions as are here alluded to; nor was Barnabas with him on that occasion, having separated from Paul some time before (Acts 15, 39).

We must therefore identify our journey with the third one mentioned in the 15th chapter of Acts. For this took place in 50 or 51, i. e., fourteen years after his conversion (37), and was occasioned by the important controversy on the authority of the law of Moses and the exact relation of the Gentile converts to the Christian Church (Acts 15, 2). This visit Paul could not possibly pass over, as it was of the greatest moment to his argument. It is

true our passage differs somewhat from the account given by the Acts. But the difference is not irreconcilable. Luke, in keeping with the documentary character of his historical narrative, gives us only the public transactions of the Council at Jerusalem; Paul shortly alludes to his personal conference and agreement with the apostles (see note to verse 2); both together give us a complete history of that remarkable convention, the first Synod in Christendom, for the settlement of the first doctrinal and practical controversy which agitated the Church.

1. Then, fourteen years after, I again went up to Jerusalem with Barnabas, taking Titus with me also. 2. And I went up by revelation, and laid before them the Gospel

V. 1. The fourteen years of independent apostolic labor are not to be reckoned from the journey last mentioned, 18, but from the conversion, this being the great turning point in the life of Paul, 1, 15. As this probably took place A. D. 37, we would have the year 50 or 51 for the apostolic conference here referred to, a date which is confirmed by other chronological hints and combinations. The second journey to Jerusalem, on a purely benevolent mission during the famine of 44 (Acts 11, 30. 12, 25), when he probably saw none of the apostles on account of the recent persecution, is omitted as irrelevant to the point here at issue. After my conversion, he means to say, I had the following opportunities of conferring with the apostles: 1) three years afterwards I went to Jerusalem, and saw Peter for fifteen days; 2) after fourteen years I went to Jerusalem again and had a special conference with the chief apostles. But in neither case was I instructed or commissioned by them; on the contrary they recognized me as the independent, divinely appointed apostle of the Gentiles.

"Titus" is not mentioned by Luke, as in fact nowhere in the Acts, but is included in the "others," Acts 15, 2, who accompanied Paul and Barnabas. Being an uncircumcised convert and a living testimony of the efficient labors of Paul among the Gentiles, he was peculiarly suited for the object of this journey.

V. 2. "by revelation," or in consequence of a revelation or divine monition, (comp. Acts 16, 6. 7. 19, 21. 20, 22. 23. 22, 17. 27, 28. 2 Cor. 12. 1). This was the inward, personal motive. The author of Acts, 15, 2, while he omits this, mentions the external, public occasion, the appointment by the church of Antioch, which sent him and Barnabas as delegates to represent the interests of Gentile Christianity. So Peter, according to Acts 10, was prompted both by a vision and by the messengers of Cornelius to go to Caesarea.

"before them," the Christians at Jerusalem (v. 1), the whole congregation. This implies a public transaction in open coun-

which I preach among the Gentiles, but privately to those of chief reputation, lest perchance I should be running, or have run in vain. 3. Yet not even Titus, who was with

cil, which is described in the Acts. The reason why Paul does not mention the action of the council, but confines himself to an account of the private and personal agreement with the leading apostles, must be sought in the fact that the decision and pastoral letter of the Council (Acts 15, 22 ff.) had already been personally communicated by Paul to his churches (16, 4). But it was no doubt interpreted by the Judaizing teachers in a sense contrary to the meaning of the chief apostles, and hence the importance of referring to their personal understanding with Paul.

"*privately*," in separate meetings as distinct from the public discussions. Such private conferences are always held in connection with public assemblies, ecclesiastical, literary and political, for the purpose of preparing and maturing the business for the final action of the body.

"*those of chief reputation*," or the leading men who enjoyed the greatest authority among the Jewish Christians. He means James, Peter and John, as appears from v. 9. Similar is the expression "the very chiefest apostles," 2 Cor. 11, 5, 12, 11. It seems to imply a slight tint of irony, especially as used in v. 6. But the blame is, of course, not intend-

ed for the apostles themselves, whose testimony in his favor it is his purpose here to relate, and whom he always treated with fraternal esteem and love, but for the Judaizers who unduly exalted them above Paul. He feels himself equal to them before men, and yet in his deep humility before God he calls himself the least of the apostles and unworthy of the high name, because he persecuted the church of God, 1 Cor. 15, 9.

"*lest perchance*," etc., lest my apostolic labors past and present should be fruitless, not in themselves considered and in my estimation, but in the judgment of the bigotted among the Jewish Christians. Besides the non-recognition of the Gentile churches by the mother churches of Jerusalem, would really have interfered with the progress of his mission and unsettled many of his weaker converts, as the example of the Galatians shows. The expression "run" is taken

from the image of a race to which the Christian life is frequently compared, Phil. 2, 16, 2 Tim. 4, 7. 1 Cor. 7, 24. f. Gal. 5, 7. Heb. 12, 1.

V. 3. Far from declaring my labors fruitless and disapproving my Gospel, the Jewish apostles did not force even Titus, my companion and collaborer, much less the body of the

me, being a Greek, was compelled to be circumcised; 4. and that on account of the false brethren foisted in among us, who crept in to spy out our freedom which we have in Christ Jesus, that they might bring us into bondage. 5. To whom we yielded, by subjection, not even for an hour, that the truth of the Gospel might abide

Gentile converts, to submit to circumcision which the Judaizing party peremptorily demanded as a condition of justification (as appears from v. 4 and 5 and Acts 15, 5). simply recommended) the circumcision of Titus (v. 3). But when the false brethren, i. e., the Judaizers, insisted upon it, we did not yield to them for a single hour."

V. 4. "*and that,*" viz: he was not compelled by the chief apostles to be circumcised. This explains and qualifies the general assertion, v. 3, and intimates that under other circumstances, if no principle had been involved, the Jewish apostles might have recommended the circumcision, as an act of prudence, or for peace sake. So Paul himself, after the apostolic council, circumcised Timothy (Acts 16. 3), without any inconsistency (comp. 1 Cor. 7. 18 f.). For he did this from his own impulse, without outward pressure, and for the purpose of making him more useful in the synagogue, without compromising his principle of justification by faith without the works of the law. It must be remembered also that Timothy was a Jew from his mother's side, and that therefore the Jews had a certain right to claim him, while Titus was a pure Gentile by birth. It is possible, however, to take v. 4 as an independent, though grammatically irregular sentence in this way: "The elder apostles did not insist on (but

"*foisted in,*" brought in by unfair means. These Judaizers were formerly Pharisees, as appears from Acts 15, 5, and were so still in spirit, although they professed Christianity by the mouth and were baptized. From these false brethren we should carefully distinguish the weak brethren whom Paul treats with great indulgence, comp. Rom. 14, 1, ff. 15, 1-3.

"*to spy out,*" how far we observed the Mosaic ordinances or violated them.

"*our freedom,*" from the bondage of the law.

"*in Christ Jesus,*" in living union with him who is the end of the law (Rom. 10, 4). This is the positive side of freedom. Out of Christ there is no true freedom, but slavery of sin, comp. 5, 1-12; John 8, 32-36.

V. 5. These false brethren, it must be remembered, required circumcision and the observance of the whole ceremonial law not only from the Jewish, but also from the Gentile Christians, and that not only as an old venerable custom, but as a necessary condition to salvation. Paul and his companions

with you. 6. But from those who are held in chief reputation (whatever they once were, it makes no difference to me, God regards not the person of man)—for those of chief reputation gave me no new instruction.

could, therefore, not yield to them for a moment *by subjection*, viz: to the law of circumcision, so as to circumcise Titus according to their demand. He could here not become a Jew to the Jews in order to gain them (1 Cor. 9, 20-22), as in such cases where the truth was not jeopardized, and where subjection was simply a matter of charity for the sake of peace. Submission in this case would have been treason to the fundamental truth of the Gospel that Christ is the only and sufficient source of salvation, and a wanton sacrifice of the sacred rights and liberty of the Gentile Christians.

V. 6. "*for those who are held in chief reputation*," literally "those who have the estimation of being something," i. e., something great, extraordinary, "pillars" of the church (comp. v. 9). It refers not to their own conceit, but to the high estimate in which they were held, especially by the Judaizing Christians, who even overestimated them at the expense of Paul. As in v. 2, he means here James, Peter and John, as appears from v. 9. The sentence is somewhat irregular. We expect the verb: "I received no additional instruction, or correction." But the parenthesis causes a change of construction at the end of the verse. (The interpretation: Gentiles. (Others explain: laid

"As regards those who were, etc., it matters not to me," and the other: "Of those, etc., I do not differ," would avoid the grammatical irregularity, but both are grammatically incorrect.)

"*once*," i. e., either at the time of the conference here spoken of, or during the earthly life of Christ. In the latter case it would refer to the personal intercourse of the older apostles with Jesus, which was unduly urged by the Judaizers as a decided advantage above Paul. But Paul, without intending any disrespect towards his colleagues, represents this as having no weight, where the truth of the Gospel is concerned, God being no respecter of persons, and dealing with the strictest impartiality. His high sense of independence far from being identical with pride, rested in his humility; it was but the complement to the feeling of his absolute dependence upon God.

"*for those*," I say,—reassumption of the unfinished sentence in another form, instead of: "From those of chief reputation"—I received no new instruction."

"*gave me no new instruction*," added nothing to my exposition of the Gospel (v. 2), but were satisfied with it and with my mode of converting the Gentiles. (Others explain: laid

7. But on the contrary when they saw that I am intrusted with the Gospel of the uncircumcision, as Peter [with that] of the circumcision 8. (for he who gave strength to Peter for the apostleship of the circumcision, gave strength to me also for the Gentiles), 9. and when they knew the grace given to me, James, Cephas, and John who are re-

no additional burden on me, viz: and his epistles show that in the ceremonial law; but they his later years he did not con-

laid no burden on him at all.) fine himself to the circumcision, V. 7. "when they saw" from for the congregations to which the communications of Paul (v. they are addressed, were of a 2) and the abundant results of mixed character and partly his missionary labors among founded by Paul. the Gentiles (Acts 15, 12).

"that I am intrusted;" the com- mission and trust being still in active force. Paul was directed to the field of heathen missions at his first call, Acts 9, 15, and more clearly by a special revelation in the temple of Jerusalem, 22, 17-21. Yet the division of labor was not absolute and exclusive. For Paul generally commenced to preach in the synagogue because it furnished the most convenient locality and the natural, historical connection for the announcement of the Gospel, and because it was resorted to by the numerous proselytes who formed the bridge to heathen missions (comp. Acts 13, 5. 46. 14, 1. 18, 6. Rom. 1, 16. 9, 1. 3). On the other hand, Peter, though he was then, and continued to be, the head of the Jewish Christian branch of the apostolic Church, opened the door for the conversion of the Gentiles by the baptism of Cornelius (Acts 10, 11 and 15, 7),

V. 8 is a parenthetic explanation of v. 7.

"gave strength," enabled them successfully to discharge the duties of the apostolic office, by conferring upon them the necessary spiritual gifts and qualifications and accompanying their preaching with signs and miracles (comp. Rom. 15, 18. 19. 2 Cor. 12, 12).

"for the Gentiles"—for the apostleship of the Gentiles.

V. 9. "grace" implies here the call, the spiritual outfit and the success, all of which Paul regards as a free unmerited gift of God in Christ, as he says, 1 Cor. 15, 10: "By the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me."

"James" (1, 19) is, according to the best manuscripts, named first, because he presided at that time over the con-

garded to be pillars, gave to me and Barnabas the right hands of fellowship, that we [should preach the gospel for] the Gentiles, and they for the circumcision: 10. provided only that we should remember the poor, the very thing which I also diligently endeavored to do.

gregation of Jerusalem, and prevented them from extending to each other the hand of fraternal communion. perhaps also over the apostolical council, or at all events exerted the controlling influence there and led to the final decision, Acts 15, 18 ff.

"pillars," i. e., principal supporters, leading men, chief champions of the Church, which is often represented as a temple, 1 Cor. 5, 16. Eph. 2, 21. 1 Tim. 3, 15. Rev. 3, 12. But the expression is used in the same sense in all languages without metaphor. Paul does not deny his colleagues first mentioned to be the leading apostles of the Jews; they were so still in fact as he was the pillar of the Gentile Church; but the Judaizers used the expression no doubt in an envious party sense and with the view to depreciate Paul (comp. v. 6 note).

"the right hands of fellowship." This fact, based, as it was, on sincere esteem and love, refutes the conclusion which a few modern critics have derived from this chapter concerning a serious discord between the apostles of the Jews, and those of the Gentiles. They differed widely, no doubt, in talent, temperament, and field of labor, but they agreed in spirit and principles, they were servants of the same Lord and organs of the same grace, and as they sought not their own glory, there was no room for envy and jealousy, which might have

"should preach the Gospel," others supply "should go."

V. 10. "The poor" of the Jewish brethren in Palestine, who suffered much from famine and persecution. Charity should thus not only afford temporal relief to the needy, but be a moral bond of union also between the Jewish and the Gentile branches of the Church, and furnish a proof of the gratitude of the Gentile Christians for the unspeakable gift of the Gospel which they received from the mother congregation at Jerusalem. Such a collection is mentioned already, Acts 11, 29 f., and was forwarded by the congregation of Antioch to the brethren in Judea through the hands of Paul and Barnabas during the famine of 44. On his third great missionary tour between 54 and 57, Paul raised large contributions in his congregations for the same purpose, and took them himself to Jerusalem on his fifth and last visit (1 Cor. 16, 1. 2 Cor. 8 and 9. Rom 15, 25. Acts 24, 17). In the intervening time other collections were made to which Paul here alludes, but which are not mentioned in the fragmentary accounts of the Acts. "diligently endeavored," then and always; it was his habit, and hence the Judaizers had

no ground whatever to charge foreign missions and all the him with a breach of contract general operations of the on that score. The exercise Church, is just as much a duty of Christian liberality and ac- and ought to be just as steady tive benevolence for the sup- a habit, as prayer, or any oth- port of the poor, domestic and er exercise of piety.

2. THE COLLISION OF PAUL WITH PETER AT ANTIOCH.

Ch. II, 11-21.

Paul continues to prove his independent apostolic dignity and shows that he asserted it even in open opposition to Peter at Antioch before the mother congregation of Gentile Christianity, when the latter acted inconsistently with his own view on the proper ground of our justification before God. In v. 16 he passes from the personal and historical part to the doctrinal part, viz. the defense of his evangelical view of the way of salvation in opposition to the Judaizing legalism of the false teachers. The Acts make no mention of this controversy with Peter, but they relate a dispute between Paul and Barnabas (15, 38-40), which took place likewise at Antioch soon after the apostolic conference, and although referring mainly to a personal matter concerning Mark, was in all probability connected with the other dispute, inasmuch as Barnabas suffered himself to be led into a similar inconsistency by the example of Peter (2, 13).

The collision of the two apostles was of course only a temporary one. But it is instructive by showing first the perfect independence of Paul on Peter (against any undue elevation of the latter to an unapproachable and absolute superiority); secondly the right of protest against the highest ecclesiastical authority under certain circumstances; thirdly the duty to subordinate all favor of man to supreme regard for the truths of God; and fourthly the moral imperfection of the apostles even after the day of Pentecost. The weakness of Peter is here recorded both for the warning and for the comfort of believers. For if even Peter was led astray, how much more should we, ordinary Christians, be on our guard against temptation! But if even Peter found remission, we may confidently expect the same on the same condition of hearty repentance.

But the fact here related does not justify any unfavorable conclusion against the inspiration of the apostles and the infallibility of their writings. For Paul charges his colleague with hypocrisy or dissimulation, i. e., with action against his own better conviction. We have here therefore a fault of *conduct*, and not an error of *doctrine*. A man may know and teach the truth, and yet go astray occasionally in practice. Peter had the right view of the relation of the Gospel to the Gentiles ever since the conversion of Cornelius, he openly defended it at the apostolic council, Acts 15, 7, ff. comp. Gal. 2, 1-9, and never renounced it in theory; but he suffered himself to be influenced by some scrupulous and contracted Jewish Christians and to act inconsistent with his better conviction. By trying to please one party, he offended the other and endangered for a moment the sound doctrine. We have here the same impulsiveness and inconstancy of temper, the same mixture of boldness and timidity in his character which made him the first to confess, and the first to deny Christ. He first refused that Christ should wash his feet and then by a sudden change wished not his feet only, but his hands and head to be washed; he cut off the ear of Malchus and a few minutes afterwards forsook his master and fled; he solemnly promised to be faithful to him if all should forsake him, and in the same night denied him thrice.

It should be remembered, however, on the other hand, first, that the question concerning the significance of the Mosaic law, and especially of the propriety of eating meat offered to idols was a very difficult one and continued to be agitated in the apostolic Church, comp 1 Cor. 8-10. Rom. 14. The decree of the council at Jerusalem (Acts 15, 28, 29) after all stated simply the duties of the Gentile converts, strictly prohibiting them the use of meat offered to idols, but it said nothing on the duties of the Jewish Christians to the former, thus leaving some room for a milder and a stricter view on the subject. Secondly the temptation on the occasion here referred to must have been very great, since even Barnabas the Gentile apostle, was overcome by it. Finally, however, much as we may deplore and censure the weakness of Peter and admire the boldness and consistency of Paul, the humility and meekness with which the oldest and most eminent of the twelve apostles seems to have borne the public rebuke of a younger colleague, are deserving of high praise. How touching is his subsequent allusion in 2 Pet. 3, 15, 16 to the very epistles of his "beloved brother Paul," in one of which his own conduct is so sharply condemned. This required a rare degree of divine grace which did its full work in him through much suffering and humiliation, as the spirit of his epistles abundantly proves.

11. But when Cephas came to Antioch, I withstood him to the face, because he was condemned.

V. 11. The scene here related took place in all probability between the Apostolic conference, alluded to in the preceding part of the chapter, and the second great missionary journey of Paul in 51. To the same period must be assigned the dispute between Paul and Barnabas on account of Mark, related Acts 15, 30-40. It seems that soon after that conference a reaction took place in favor of the strict Jewish Christian party who were either dissatisfied with the result Acts 15, 22 ff. or more probably gave them a rather narrow interpretation.

"Cephas" must be the apostle mentioned v. 9, and not one of the seventy disciples, as Clement of Alexandria and other fathers supposed, in order to clear Peter of all blame.

"to the face," personally, not secretly or behind the back. Jerome and other fathers (even Chrysostom) explain it in *appearance merely (secundum speciem)*, and suppose that the dispute had been previously arranged for the purpose of convincing, not Peter, who was right all along, but the Jewish Christian members of the congregation, that the ceremonial law was now abolished. This interpretation is not only unnatural, but makes bad worse, by charging the hypocrisy upon both Paul and Peter. St. Augustine protested against it, and Jerome himself abandoned it afterwards for the right view.

"condemned," self-condemned, self-convicted by his own conduct, not by the Gentile Christians of Antioch, for Paul would hardly have waited for

12. For before the coming of certain [persons] from James, he did eat together with the Gentiles; but when

the judgment of others in a matter of such importance.— (The translation “he was blamed,” is not strong enough, and the translation “he was to be blamed,” or “deserving of censure,” is ungrammatical and lame.)

V. 12. “certain [persons] from James,” not simply members of his congregation at Jerusalem, but pupils, followers, and as the word “from” would seem to indicate, delegates of James, mentioned in v. 9. We are not to understand by them “false brethren” (v. 4), or heretical Jewish Christians who taught the necessity of the circumcision for all, and made use of the name of James without any authority on his part; for Peter would hardly have permitted such men to influence his conduct. Yet they were strict and extremely conservative Jewish Christians who regarded themselves bound to the observance of the whole law of Moses, without requiring the same from the Gentile converts.— This was the position which James took at the Council, Acts 15, 16–21, and to which he always adhered as we may infer from his advice given to Paul, Acts 21, 20–25, and also from the accounts of tradition, (especially Hegesippus, who represents him as a perfect Jewish saint). It would seem from this passage that, soon after the Council, he sent some esteemed brethren of his congregation to Antioch, not for the purpose of imposing the yoke of ceremonialism upon the Gentile Christians—for this would have been inconsistent with his speech—but for the purpose of reminding the Jewish Christians of their duty and recommending them to continue the observance of the divinely appointed and time-honored customs of their fathers which were by no means overthrown by the compromise measure adopted at the Council. It is unnecessary therefore to charge him with inconsistency. All we can say is that he stopped half way and never ventured so far as Paul, or even as Peter, who broke through the ceremonial restrictions of their native religion. Confining his labors to Jerusalem and the Jews, James regarded it as his mission to adhere as closely as possible to the old dispensation, in the hope of bringing over the nation as a whole to the Christian faith; while the Apostle of the Gentiles, on the contrary, owed it to his peculiar mission to maintain and defend the liberty of the Gospel and the rights of the uncircumcised brethren.

“he did eat together,” which was strictly prohibited to the Jews, because the Gentiles made little or no distinction

they came, he withdrew and separated himself fearing those of the circumcision. 13. And the other Jews dissembled likewise with him, so that even Barnabas was carried away by their hypocrisy. 14. But when I saw that they walked not straight according to the truth of the Gospel, I said to Cephas before [them] all: "If thou, being

between clean and unclean animals, and because they consumed without scruple the meat offered to their idols. I suppose that the apostle refers here not only to the ordinary meals, but also to the primitive love feasts (agape) and the holy communion. A common participation of the Lord's Supper was the completion and seal of Christian fellowship and church union. We may say that it followed as a last consequence from the decree of the apostolic council, Acts 15, but it was not expressly enjoined, and the strict Jewish party thought it unsafe, for the present at least, to venture so far, contenting itself with a general recognition of the Gentile brethren, and keeping them at a certain distance.

"*he withdrew.*" Characteristic for Peter, who was the first to confess Christ, and the first to deny him; the first to recognize and defend the rights of the Gentiles, and the first to disown them practically. His strength and weakness, his boldness and timidity are the two opposite manifestations of the same warm, impulsive and impressive temper.

V. 13. "*the other Jews*, i. e., Jewish Christians of Antioch, who very naturally suffered themselves to be carried away

by the example and the high authority of Peter.

"*dissembled likewise with him,*" were guilty of the same hypocrisy. A very strong, yet truthful expression. For we have here no mere accommodation to the weak for charity and peace sake, such as Paul himself taught and practised (1 Cor. 9, 20. Rom. 14, 1. 15, 3. Acts 16, 8), but a duplicity and self-contradiction at the expense of truth, a denial of the better conviction to the detriment of the Gentile Christians whom Peter acknowledged as brethren in theory, and whom he disowned in practice. The tendency of this conduct was evidently to break up the communion of the two branches of the church, although he himself would no doubt have deplored such a result.

"*even Barnabas,*" my collaborer in the work of heathen missions and fellow champion of the liberty of the Gentile brethren. This shows the power of old Jewish habits and feelings even upon more liberal minds.

V. 14. *straight*, uprightly, honestly.

"*according to.*" Others, "*towards,*" i. e., so as to uphold and maintain the truth of the Gospel (comp. v. 5).

"*before all,*" i. e., the assem-

a Jew, livest as a Gentile, and not as a Jew, how art thou compelling the Gentiles to live as the Jews? 15. We [are] by nature Jews, and not sinners from among the Gentiles; 16. yet knowing that a man is not justified by works of the law, except by faith in Jesus Christ, we also have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by works of the law; for by works of the law shall no flesh be justified. 17. But if,

bled congregation. For only the example of such an apostle in this public way the censure could have its desired effect upon the body of the Jewish Christians.

The following verses to the end of the chapter are a summary report or dramatic sketch of Paul's address to Peter. It was admirably adapted to the case of the Galatians, who had fallen into the same error, and naturally expands into a direct attack on the Galatians in the third chapter.

"*livest as a Gentile*," according to the manner and custom of the Gentiles in regard to eating, v. 12. The present tense *livest*, or *art wont to live*, implies habit (for Peter had partaken of unclean food long before, and by divine command, Acts 10), and brings out more vividly the inconsistency of Peter, who in the same breath gave up his native Judaism and led the Gentile converts back to Judaism.

"*compelling*," not physically and directly, but morally and indirectly by the force of example. It is not necessary to suppose that the delegates of James required from the Gentile converts the observance of the Jewish ceremonies. James himself, at all events, confined

the example of such an apostle as Peter, implied a sort of moral compulsion even for Gentiles.

V. 15. Many commentators close here the speech of Paul to Peter; others with v. 16; still others with v. 18. But the words, "*we are only by nature Jews*," would not suit the readers, most of whom were Gentiles by birth, and there is no mark of a return of the speech to the Galatians till 3, 1.

"*sinners*," i. e., gross sinners without law and without God, as the heathen, according to the Jewish stand-point (comp. Matth. 9, 12 f. Luke 7, 41 f. Rom. 2, 12. Eph. 2, 12).

V. 16. On the doctrine of justification by faith see the remarks to Rom. 1, 17 and 3, 20. We are to understand here the whole law moral as well as ceremonial.

"*shall no flesh be justified*," lit. "shall all flesh not be justified," or "find no justification." For the negation attaches to the verb, and not to the noun. But the genius of the English language requires such a transposition. The passage alludes to Ps. 143, 2: "Enter not into judgment with thy servant: for in thy sight shall no man living be justified."

V. 17 and 18 furnish an example of the condensed and

while we seek to be justified in Christ, we ourselves also were found sinners, is therefore [I ask] Christ the minister of sin? Far from it! 18. For if I build up again the very things which I pulled down, I prove myself a transgressor. 19. For I through the law died to the law, that I might live to God. 20. I have been crucified with Christ. But

nervous dialectics of Paul, somewhat similar to Rom. 8, 3-8. He refutes Peter and his associates in this inconsistent conduct by deriving from it, in the form of a question, a logical inference which they themselves must indignantly reject. The sense is this: If faith be insufficient to justify, as your conduct would imply, if by giving up the Jewish law we sink to the level of the profane Gentiles (this is the sense of "sinners," V. 19. Comp. Rom. 7, 6. Col. comp. v. 15): it would necessarily follow that Christ instead of abolishing sin, promotes it. But such preposterous and blasphemous assertion is not to be thought of. On the contrary I myself (he politely chooses the first person, but means Peter) stand convicted of transgression if I build up again (as thou doest now at Antioch) the very law of Moses which I pulled down (as thou didst at Caesarea by divine command) and thus condemn my own former conduct.

"Far from it," may it not be; by no means. This phrase occurs fourteen times in St. Paul, and thrice in Galatians (2, 17. 21; 3, 21), ten times in Romans (8, 4. 6, 31. 6, 2, 15. 7, 7. 13. 9, 14. 11, 1. 11, and once in 1 Cor. 6, 15. It is an expression of strong denial, often mixed with moral indignation or aversion, and is generally used by Paul interjectionally in rebutting an unjustifiable inference adduced from his teaching by an opponent. The rendering "God forbid" in the C. V. in all these passages, is very unfortunate, as such a familiar use of God's name then prevalent in England, is not authorized by the Scriptures, but rather a violation of the third commandment. V. 19. Comp. Rom. 7, 6. Col. 2, 20. Paul describes now his own experience with the law as he does more fully Rom. 7. The law is a schoolmaster to Christ (Gal. 3, 24), by developing the sense of sin and the need of redemption. But the very object of a schoolmaster is to elevate the pupil above the need of his instruction and tuition. So the child nurses at the mother's breast, that he might outgrow it, and passes through the school of parental authority and discipline in order to attain to age, freedom and independence. The "law" is therefore to be taken in the same sense in both cases, and those who refer it in the first instance to the law of faith, or the Gospel, and in the second to the law of Moses, miss the drift and beauty of the passage. V. 20. "I have been crucified

it is no longer I that live, but Christ liveth in me ; but that which I now live in the flesh, I live in the faith of the Son

with Christ," not "am," as the C. V. has it. For Paul means the past act which took place in his conversion, and not the continued result. It is an explanation of the word "*died*," v. 19 (not "*am dead*," C. V.). Since the law is a schoolmaster to Christ who fulfilled it and removed its cause by his atoning death on the cross, the believer is crucified with Christ as to his old, sinful nature, only in order to live a new spiritual life with the risen Saviour Comp. Rom. 6, 5-10.

"But it is no longer (more) I that live," i. e., in the unconverted state, under the dominion of sin and the curse of the law. The C. V. : "*Nevertheless I live, yet not I*," conveys a beautiful and true idea, but is grammatically incorrect, since the original has no *yet*.

"but Christ liveth in me," Christ, the crucified and risen Redeemer, who is the resurrection and the life, is the indwelling, animating and controlling principle of my life. One of the strongest and clearest passages for the precious doctrine of an organic life-union of Christ with the believer, as distinct both from a mere moral union and sympathy, and from a pantheistic confusion and mixture. Christ truly lives and moves in the believer, but the believer lives and moves also as a self-conscious personality in Christ. Faith is the bond which so unites the

soul to Christ, that it puts on Christ (3, 27), that it becomes a member of his body, yea flesh and bone of his bone (Eph. 5, 30), and derives all its spiritual nourishment from him (John 15, 1 ff.). Comp. Gal. 3, 27 : "ye have put on Christ ;" 4, 19 : "until Christ be formed in you ;" 2 Cor. 1, 3, 5 : "Jesus Christ is in you ;" Col. 3, 4 : "When Christ who is our life, shall appear ;" Phil. 1, 21 : "For to me to live is Christ ;" John 15, 5 : "I am the vine, ye are the branches ;" John 17, 23 : "I in them, and thou in me, that they may be perfect in one."

"in the flesh," i. e., in this bodily, temporal form of existence. It is explanatory of the preceding sentence. The life-union with Christ does not destroy the personality of the believer. Even his natural mortal life continues in this world, but as the earthen vessel containing the heavenly treasure of the imperishable life of Christ who dwells in him and transforms even the body into a temple of the Holy Spirit.

"in the faith" (not "*by*" the C. V.) corresponds to "*in the flesh*," and conveys the idea that faith is the living element in which Paul moved.

"the Son of God" the object of faith, the eternal Son of the Father who has life in himself (John 5, 26), and by his incarnation and his atoning death on the cross has become

of God who loved me and gave himself for me. 21. I do not frustrate the grace of God: for if righteousness [come] by the law, then Christ died in vain.

the fountain of divine life to man.

V. 21. *I do not frustrate,*" make of no effect, null and void, as the Judaizers do with their assertion of the necessity of the law for justification.

"*the grace of God,*" which revealed itself in the infinite love and atoning death of Christ, v. 20.

"*in vain,*" i. e., without fruit or effect. Others explain according to the usual meaning of the Greek word: gratuitously, without cause, which

gives likewise good sense. If the observance of the law of Moses or any other human work could justify and save man, the atoning death of Christ would of course be unnecessary as well as fruitless. The power of this concluding argument Peter could not resist, and he no doubt felt ashamed and humbled at this rebuke, as he did after the denial of his master, although Paul, from discretion and kindness, says nothing of the result of this collision.

(To be concluded in another number.)

ART. II.—THE MARVELLOUS IN MODERN TIMES.

Histoire du Merveilleux dans les Temps Modernes, par Louis Figuier. Tome premier (Les Diables de Loudun, Les Convulsionnaires Jansenistes).—Tome deuxième (La Baguette divinatoire, Les Prophetes protestants).

We are not of those who reject every marvel simply because it seems to have occurred in direct contravention of the laws of nature. There is really an extreme of incredulity as well as of credulity in the world,—one manifested by those who reject every thing they cannot understand, and the other by those who hail with delight all that is mysterious and obscure, reject the proper modes of testing its claims on our belief, and live a life of servile dependence on the creations of their own or their neighbor's fancies. There is a singular fact, connected with these extremes, illustrating the old proverb "that extremes meet,"—a spirit of irreligion, or rather a want of true religious faith, seems to pervade both the extremely credulous and the willfully incredulous. Thus we find these two classes rarely properly represented among humble, faithful, God-fearing Christians. These are willing to recognize the wonders of an Almighty hand in the pages of history, whether blood-stained by the records of battles or adorned with the triumphs of inventive peace,—those dispute the existence of every thing that is not plainly the result of known physical laws: or these reject all demonstrations of natural phenomena which are claimed to be produced by spiritual means as lying wonders calculated to bewilder the mind and lead the soul from the wholesome ways of truth,—while those, too proud to be humble Christians, and anxious for some new revelation, hail all the miserable tricks of charlatans as so many indications of spiritual communication and interference, and allow themselves to be blinded by their conceit until all the security, afforded by the sheet-anchors of reason and faith, being lost, they drift out into the illimitable ocean of ignorance and superstition.

The Christian does not feel himself obliged to believe every thing his senses report to his brain, if such reports involve a contradiction of the laws of nature, and are manifestly not intended to communicate any great fact or wondrous message from the Creator; and, on the other hand, he does not feel called upon to explain the cause—the trickery it may be—of the mysterious phenomenon. Where pretended revelations from the spiritual world attack the truth of Holy Scripture, the teachings of the Church, and the experience of the saints of all ages, it is a matter of small importance, whether the Devil and his wicked spirits be considered *mediately* or *immediately* concerned. It is not worth the time consumed in the discussion, to determine whether the powers of the lower world have acted upon the hearts of men so as to make them conscious deceivers of their fellow men. The main point for the Christian to keep in view, in these cases, is, that, whatever attacks directly a part of his Christian faith, must be thrust aside as dangerous and even deadly in its tendency. If he do this, he may be called illiberal, unprogressive and superstitious, but he will keep in the true path and will be justly entitled to none of these stigmas.

On the other hand, it is not unchristian to believe in "the continuance of apostolic gifts." Dr. Bushnell has well said,* on this subject, "there are yet, in every age, great numbers of godly souls, and especially in the lower ranges of life, to whom the conventionalities of opinion are nothing, and the walk with God every thing, who dare to claim an open state with Him; to pray with the same expectation, and to speak of faith in the same manner, as if they had lived in the apostolic times. And they are not the noisy, violent class, who delight in the bodily exercises that profit little, mistaking the fumes of passion for the revelations of God, but they are, for the most part, such as walk in silence, and dwell in the shades of obscurity."

Via media is always the most difficult path to discover,

*Nature and Supernatural, 490.

but it is the safest, nay the only safe path for the traveller. No labor, or care, is too great which may lead to its discovery. We must steer clear from those who solely believe in the every day natural phenomena of life, as well as those who delight in the glitter of novelties. Both will have a host of followers. Mankind is not only prone to disbelief, but also paradoxical as it may seem, to adopt novelties.

“Whate’er absurdity the brains

May hatch, yet it ne’er wants wet-nurses to suckle it:

Or dry ones, like a hen, to take the pains

To lead the nudity abroad, and chuckle it;

No whim so stupid but some fool will buckle it

To jingle bell-like on his empty head;

No mental mud—but some will knead and knuckle it,

And fancy they are making fancy bread.”

The History of the Marvellous in Modern Times is fraught with interest to the student. It shows how prone man is to run after novelties, to desert old paths, and how epidemic the belief in wonders may be at certain periods in the world’s history. Whole countries have been over run with strange delusions seizing the wisest as well as the most ignorant, and fanaticism, laughing reason to scorn, has reigned triumphant over all. To collect clear and impartial accounts of some of these in modern times has been the self-consigned task of the sprightly Figuiet, and two volumes have already appeared as the half of his contribution to the literature of this subject. He promises additional volumes on *Animal Magnetism*, *Table-rappings* and *quasi-Spiritual communications*. We doubt whether the world is yet prepared to discuss these, but when his volumes appear, if other engagements do not claim our pen, we hope to make them subjects of other papers for the consideration of the readers of the Review. For the present, we purpose noticing the two volumes, which have already appeared, full of much that is interesting, novel and instructive to those who will tear off the covering to read the concealed moral. The past is pregnant with that which may be made instructive to the present, if we will but labor to understand it.

Figuiet, looking upon the pretended marvellous manifes-

tations of the present as the necessary and almost inevitable development of similar phenomena in past ages, is somewhat skeptical, but his facts are always reliable. He considers that "the marvellous is food so necessary to the human mind, that, among all people and in all ages, there has existed a belief in extraordinary things and an admission of the existence of supernal facts. The harmony of the phenomena of the world, the order of nature and the constant regularity with which its laws are exhibited, can not satisfy this passion for wonder." The priests of India,—the brahmins of the first rank—proceeding from the brain of Brahma, were supposed to be the proper *media* for the communications of man with the divinity. Zoroaster formed the spiritual and material world out of an universal fluid, which was the actual substance of divinity. From this, it was an easy matter, to form minor deities and to create prodigies. The Pythoness, seated on the tripod, inhaling exhalations from the earth, fell into convulsions and uttered words which were interpreted by her attendants as prophetic communications. The pages of classic history are full of wonders of this kind, showing that the Greeks and Romans were ever ready to believe in something higher and more powerful than the merely human. As we approach the Christian Era the curious legend of Epithases meets our eyes; while becalmed near the isles of the *Ægean Sea*, a mysterious voice calls on Thamas, the pilot, and orders him to cry out with a loud voice, when the vessel should arrive at a certain position, that *great Pan was dead*. Thamas having obeyed this order, the air was filled with groanings and lamentations. Whether this is entitled to credence, or is merely a poetic mode of expressing the opening of the period when the overthrow of paganism was to be accomplished, and the reign of true miracles was to be established,—it is foreign from our design to discuss now.

Shortly after the beginning of the Christian Era, prodigies are attributed to the wonderful supernatural power of magicians and soothsayers, which far exceed those said to

have been produced in the more distinctly pagan days of Roman history. Simon of Samaria was thought, by the enemies of the Christians, to be the special envoy of the ancient divinities with full authority to demonstrate their powers and might,—by the Christians he was considered as being favored by demoniacal aid. All his acts, seen through the dim corridors of the past, assume a miraculous character. He is said to have created statues that moved boldly before wondering crowds, and to have remained sound and uninjured amid the flames of a funeral pile. Contemporaneous with this juggler, was Apollonius of Thyaneæ, who lived to the age of one hundred and thirty years. He possessed the power of transporting himself at will from one place to another, of converting himself into various objects like the fabled Proteus, and of evoking "spirits from the vasty deep." At Ephesus, when the plague was depopulating the city, he attributed the cause to an evil spirit they were harboring within the walls. An old beggar was seized upon as this evil spirit. Being stoned to death, instead of the body of a man a carcass of a dog was found, which being interred the plague ceased. In these days sorcerers and magicians became so numerous that "the poets complain of them as a scourge, and edicts of expulsion were issued on several occasions by the emperors." Tacitus relates that the opportunity was also employed to rid the city, at the same time, of the philosophers.

They were followed by men who worked in accordance with their formulæ, but without a tithe of their talents or skill. The very edicts of banishment gained them partisans. Mankind is always disposed to array itself on the side of the apparently persecuted. Christian rites and ceremonies, not understood, were mingled with pagan ceremonies, and a mongrel magical art was the result which increased with the lapse of time, till saints, angels and archangels were invoked to aid in the most questionable investigations and pursuits. The psalms were employed as an important part of the ritual of the magicians. The

disease gained its height in the middle ages, and we turn over the pages, written by its followers, with an astonishment that knows not whether to express itself in smiles or tears. A collection of forty chief treatises, on Magic and allied subjects, written in the middle ages and published under the title of *Schätze aus Kloster-Bibliotheken*, has come into our possession, and we think it incomparably the greatest farrago of nonsense we have ever met. Hebrew, Chaldaic and meaningless words are strung together, like beads on a string,—and supposed, when cited in due order, to be all powerful in bringing forth familiar spirits.*

But we cannot follow the history of magic with any closeness,—the whims, conceits, follies and supposed demoniac possessions of ages nearer the present demand our attention. Demoniacal possession being a fact in the early portion of the Christian era, when the period of division and schism had arrived, this charge proved a powerful weapon in the fratricidal wars that were constantly taking place. The Church distinguished between those who had voluntarily signed the contract with the Evil One, and those who were affected through the vile arts of sorcery. It was supposed there were those, like Faust, who would peril their soul's salvation for the power of commanding the powers of the earth, air and sea. These were subjected to death in all the forms that an ingenious cruelty could command. The Church had a special rite for exor-

*A spirit is thus invoked, who was supposed to have charge of hidden treasure: Audi, audi spiritus obstinax, qui Thesaurum sub hac terra, unde ista portio desumpta est, latentem custodis, aut possides. Adonay, Sabbaoth, Cadas, adonay, ammara, alli, adoy, Sabbaoth, ammara, collniziara, offina, altennedera, fuffa, Menfent, Bengraf, hamasixin, ula, ula, coraf. Jasuren, omasixel, sehani, eissoas, leroas, Hasiedin, ha siedin omdin, lafonaff, Kaslah, laugna, bosuras, ehaphirh, chaphirach, hami, Kopa, heogunh, Scheuschen, togas, togos, hage, Phanim, debugim, menaihuh, menaihuch, Schegamhim, &c., &c., &c. Veni, compare, et affer statim Thesaurum petikum modo libi, tuisque praescripto hic loci, et satisfac petitioni meae in omnibus ad amussim ocyus. Letamnim, letaglogo, letasynin, tebaganaritin, letarminim, letagelogin, letafalosin, Amen. Will the reader only think of 718 pages *done up* in that style!

cising a demon who had become incarnate in the body of a man. After mass, the person, having previously fasted, the demon was ordered to make a certain sign in the name of Christ. If this was made, the fact of possession was established, and the rites of exorcism were proceeded with.

In 1436, in the environs of Berne and Lausanne, a class of men arose who devoured human flesh, even eating their own children, pretending that these foul deeds were done in accordance with the command of Satan. Hundreds of individuals, suspected of these crimes were exposed to torture and acknowledged them.* In 1459 the mania of sorcery seized Artois, and those apprehended by the ecclesiastical authorities admitted attendance on nocturnal meetings, where the filthiest orgies were performed. In 1484, Innocent VIII. issued a bull against those who practiced the arts of sorcery in the regions of Cologne, Mayence, Treves and Salzburg. Among those arrested in this region many confessed the crime of anthropophagy, being impelled thereto by "*un instinct diabolique*." One *sage-femme*, who was burned at Dann, in the diocese of Basle, confessed that she had destroyed more than forty infants. It is a question whether any of the accused were *really* guilty of anthropophagy, or had merely pretended the performance of the act, under the influence of an epidemic mania.

In the Sixteenth century, the juridical horrors were the same as in the Fifteenth. Over thirty thousand victims were made to suffer for the crime of heresy in the reign of Philip II. of Spain, and many were burned alive at Calahorra, being accused of sorcery. In Italy appeared the *Stryges*, sorceresses, who claimed that, by mentally invoking the power of a demon and by virtue of some sacramen-

* J'ai appartenu, disait l'un d'eux, ainsi que ma femme, à la corporation des sorciers; j'ai renoncé aux grâces du baptême, à la foi chrétienne, à l'adoration du Christ. J'ai pris l'engagement de fléchir le genou devant le maître de l'enfer; j'ai bu du suc extrait de la chair d'enfant, suc que les adorateurs de Satan conservent précieusement dans des outres; ce breuvage procure un savoir qui n'appartient qu'aux initiés.

tal words, they could transform themselves into cats. In the shape of the latter they pretended that they could enter, through windows and other openings, rooms where infants were exposed, and then extract their blood through punctures made for the purpose. In 1521, Zoanthropia assumed another form in the mountains of the Jura. It was pretended that men assumed the form of wolves, and devoured women and little children. Three men, Pierre Burgot, Michel Verdung and Philibert Montôt, charged with being were-wolves (*lous-garous*), were burned alive, and their portraits were suspended in the church at Poligny. In 1522, the convents of Holland, Germany and Italy became objects of attraction from the singular forms which hysteria assumed in the nuns. Exorcisms were resorted to, and where these would not quiet the nervous irregularities, severer penalties were adopted. From many of the symptoms reported we can have no difficulty in guessing at the cause of the hysteria, but medical disquisitions are prohibited in the pages of the Review.

The mother of the great Kepler was charged with the practice of magic and barely escaped being burned alive. Her son deemed it his duty to protect his mother from the charge, although he did not deny the reality and power of sorcery. Indeed the seventeenth century abounded in instances of men and women, who were subjected to severe tortures, and even death, on account of complicity with the powers of the lower regions. Fire was the catholicon supposed to be alone efficient in such dire cases, and its purifying agency was invoked in the most absolute way imaginable.

Figuiier gives, at full length, an account of the *demonomania* which prevailed, about the year 1632, in an Ursuline Convent, composed of the daughters of the nobility and established at Loudun, a little village in the diocese of Poitiers. At first, the nuns were said to leave their beds at nights, and to crawl over the roofs as somnambulists, thence descending to the chambers of the boarders. Complaint was made that they were beset by spectres at night,

and that blows had been received, the marks of which remained. The priest, attached to the establishment, Mignon, concluded that the symptoms justified the idea of *possession diabolique*. The advice of a neighboring priest, who was continually employed in hunting out demoniacs, being obtained, he began to exorcise the superior and two of the nuns. The condition of affairs in the convent was soon made public, and the two zealous priests deemed it proper to report to the Judge and Civil Lieutenant of the village. As soon as they reached the convent, they were informed by Barré, the Exorcist, that he had driven the demons out of the Superior and one of the Sisters, and that one was named *Astaroth*, and the other *Sabulon*. It seems, however, that the exorcism wasn't very efficient; as the Superior was seized with convulsions at this visit. The sorcerer, charged with the foul work, was Urbain Grandier, a priest. The demon was publicly interrogated in Latin, and answers were returned in the same tongue*,—but when the demon, possessing a lay sister (who did not understand Latin), was interrogated no answer could be obtained. The Civil Lieutenant wished to know whether the possessed had any difficulty with Grandier, but the priest would not allow, what he called, "indiscreet questions."

On investigation, after leaving the convent, the civil authorities found that the *same* series of questions had previously, on several occasions, been proposed to the supposed demon who inhabited the Superior's body. They demanded that all further exorcisms should be performed in conjunction with exorcists appointed by civil authorities. Mignon simply asserted that they had not objected to the presence of the civil authorities; and Barré asserted that he

* The following queries and answers are said to have been made by the exorcist and given by the demon, possessing the Superior. Q. Propter quam causam ingressus es in corpus hujus virginis? A. Causa animositatis. Q. Per quod pactum? A. Per flores. Q. Quales? A. Romas. Q. Quis misit? A. Urbanus. Q. Dic cognomen? A. Grandier. Q. Dic qualitatem? A. Sacerdos. Q. Cujus ecclesie? A. Sancti Petri. Q. Quae persona attulit flores? A. Diabolica.

had discovered, instead of one devil, *Astaroth*, tormenting the Superior, there were really seven, whose names he glibly recited. The history of the *pacte* was as follows: "Urbain Grandier had delivered it, in the form of a bouquet of roses, to a certain Jean Pivart—a magician of an inferior order—; this Pivart gave it to a young girl, who had thrown it over the garden wall into the convent." The authorities demanded that they should be allowed to see the possessed. But the energumens exhibited *then* neither contortion nor grimace, and chanted quietly, along with the other sisters, during the celebration of the mass. On another occasion, however, the Superior was seized with convulsions, foaming at the mouth, and the demon, when asked at what time he would leave her, answered, *cras mane*. He resisted the litanies and even the power of the holy ciborium, when placed on the head of the possessed. Shortly after the Superior regained her natural condition and, smiling, said to Barré: *Il n'y a plus de Satan en moi*. A circumstance is related here that was very common in demonopathia, the Superior, freed from this crisis, neither recollected the questions or answers. She pretended that at ten o'clock at night her hand had been seized and pricked, and that immediately afterwards she discovered three spines in it.

A cat being found in the chamber, it was declared to be the demon, but the cat proved to be an old attaché of the convent. A large bouquet of white roses was gathered in the garden, and was thrown into the fire by Barré with the hope of eliciting some preternatural phenomena, but they only burned in the natural way. Barré, however, pledged his faith as an exorcist that he would compel the devil to leave or to make manifest, in a most indubitable manner, the possession of the Ursulines.

Let us see, for the clear understanding of this curious event in history, who was Urbain Grandier. He had been a student with the Jesuits at Bordeaux, afterwards *curé* of the church of St. Peter at Loudun, and a prebend in the chapter of Sainte-Croix at the same place. This possess-

ion of two benefices irritated his brethren,—and, moreover, he was a good preacher, an easy and elegant writer, and a gallant, attractive gentleman. Charges had been brought against him involving his moral character in the most absolute way. A large number of persons figured as his accusers, although they did not appear against him on trial. He was condemned to fast on bread and water for three months, interdicted *a divinis* for five years in the diocese of Poitiers, and forever in the city of Loudun. Having appealed to the parliament of Paris, the whole affair was entrusted to the *Presidial* of Poitiers. Here the sentence was reversed, and the archbishop of Bordeaux absolved him from the ecclesiastical penalty. Grandier used his triumph so as to annoy his enemies as much as possible, re-entered the city shaking a laurel branch as a token of his victory.

His fame having penetrated the convent, associated with reports of his eloquence, and beauty, contests with and victory over his enemies, without doubt was the cause of his name being suggested to the poor nuns, in the height of their hysterical attacks, as the cause of the same.

But to proceed with our epitome of this history,—Grandier demanded that the nuns be examined separately and by approved exorcists, who were at least not his open enemies. However, the exorcisms were carried on in church by the same Barré. The possessed always answered in Latin, indicative of bad grammatical training, and full of solecisms. In every case, the name of Grandier was mentioned as the magician. A series of contradictions having been from time to time detected in the communications of the quasi-possessed, the archbishop of Bordeaux sent his own physician to examine into the matter, but nothing being discovered by him, the prelate forbade the pretended exorcists from hereafter practising the art, and assigned its practice to two priests. No more indications being found, in the convent, of demonopathia, Grandier was again triumphant.

Such triumph could not last long, especially in an age when the really mysterious was being overlooked in the

Church, and mankind was on the alert for something that should claim its wonder. Despite the contradictory and improbable character of the testimony, he was at length condemned to death. The only proof was that arising from a persistence, on the part of the accused, in their accusation. Grandier was finally burned at the stake. His last words were: "Deus, Deus, ad te vigilo, miserere mei, Deus! While the priest Lactance was lighting the fire, Grandier said—there is a God in heaven, who will be both thy judge and mine,—I summons thee to appear before him in one month. It is a singular fact, that Lactance died exactly one month from the death of Grandier, in frightful convulsions, as though he had been possessed of all the demons that he had been pursuing.

The death of Grandier did not diminish the troubles in the nunnery. We sicken as we read the details of incidents, connected with demonopathia among these females, who had separated themselves from the world with the view of serving God, but who, on the contrary, were contributing to the support of the worst passions and feelings of their fellow men, by enabling them to denounce any troublesome person as a magician. "The mortal blow to the whole, was the withdrawal of the pension of four thousand livres per month, which the king had allowed for the support of the exorcists and the nuns. Richelieu began to believe that if it were continued longer, the farce would only serve to exhibit the injustice of the condemnation of Grandier; * * his own death (Dec. 18, 1638) was the signal of the definitive flight of all the inferior demons that still swarmed about Loudun." The nuns, nevertheless, were the recipients of distinguished honors. "Jeanne de Belfiel—the mother superior—one of the principal actresses in the troop, was the object of the greatest favors. Presented at Court, she was complimented by the King and Queen, and honored by the benediction of the cardinal-minister, * * she lived for years, surrounded with an aureola of sanctity, and wanted nothing to prevent her canonization after death."

Can modern science aid us in comprehending this curious episode in the history of the seventeenth century? Esquirol considers all the phenomena, exhibited by the nuns, as symptoms of what he styles *demonomania*; Bertrand claims that they were only phenomena of extacy. Figuier puts the whole matter very forcibly before his readers, as follows; "The convulsions proceeded from hysteria, The disease was perfectly marked in three of them. We believe that it existed *a priori* in the convent, and that it caused the first convulsive and contagious symptoms, through imitation. But this affection, the nervous system being constantly irritated, gives rise to such a physiological condition, that every physical or moral excitement would bring this system into play, provoking disorders and extraordinary cries from the sick person. Indeed young hysterical girls are now considered marvellous *subjects* for magnetizers. The hysterical nuns thus became pliant tools, in their fits of somnambulism, in the hands of the zealous exorcists." They were to a certain extent moved at the suggestion of the latter, to adopt any ideas which might be presented. The name of Grandier had been associated with every thing calculated to bewilder and charm the young, for he had beauty, talent, wit and reputation. It was an easy matter to make one, who had allowed her mind to dwell upon him, to believe that he was the cause of the convulsions to which she was subject. Imitation would soon place others in the same position. The general belief in magic easily induced them to charge this, upon the gay and handsome young priest. These were the days, our readers will recollect, when ugly, old women were put out of the way, by first being charged with witchcraft and sorcery, and dashing youths were disposed of under the plea that they were magicians. The old proverb reminds us that "to give a dog a bad name is the sure method of destroying him," and we know that even a dog may be scared to death when a tin-pan is tied to his tail. We can destroy a man, either by exciting the public against him, or by so wounding his own sensibility that he shall shun the public eye.

With the above mentioned causes inducing the belief that they were under some influence of Grandier, it is easy to perceive how the nuns would feign demoniacal possession. The latter gave them notoriety,—brought them prominently before the community. This notoriety was too dear not be preserved at any price. Thus, the first wrong step having been taken, the path was comparatively an easy one through deceit, and lies innumerable. The devils of Loudun would be exorcized now, *not* by ecclesiastical but by medical treatment, and their history would be a very short one.

The fall of the Jansenists in 1720 had been accomplished, after protracted and vigorous efforts on the part of the Jesuits. The propositions of Quesnel had been the cause of much dissension, and ecclesiastic quarrels had become a disgrace to the Church. At this time of defeat and overthrow of the Jansenists, they began to exhibit miraculous phenomena as a "protest against their overthrow and with the view of showing the world, that Providence did not approve of the judgments pronounced on their cause by men." Shortly before this period, James II, of England, found his greatest consolation in exile, at Saint Germain, in *touching* those afflicted with scrofula. The king's touch was supposed to be endowed with miraculous healing properties. After his death, the Jesuit fathers claimed for his tomb still more wonderful properties. "The sainted monarch, says Salgues, did not confine himself to curing the King's evil; he made the lame to walk, gave suppleness to the limbs of the gouty, corrected defective vision and untied the tongues of stammerers and mutes."

It was necessary that the Jansenists should show some signs as wonderful as those exhibited at the monarch's grave. Vialart, archbishop of Châlons sur Marne, had exhibited great piety conjoined with gentle tolerance during his life, had opposed the persecution of protestants, and the stigma thrown on the character of Jansenius by the charge of heresy. At his grave, rheumatisms, diseases of the skin and ulcers were relieved almost instantly. Investigations being had, the following results were announc-

ed by the examining physicians in the case of thirty four miracles reported,—twenty two were explainable from causes purely physical, eleven were probably supernatural, and one necessarily so.

But the reputation of these was overshadowed by that of the Abbe Francis of Paris, more familiarly known as Deacon Paris. He had lived a life of extreme religious mortification, which was terminated by death, May 1, 1727. His remains were interred in the cemetery of Saint Medard, and the grave became the scene of some of the most astonishing performances ever executed by religious fanaticism. The first cure was alleged to have been performed in the case of an old-clothes-man, Pierre Lero, who had been suffering from indolent ulcers on his left leg, which had resisted all the treatment of his barber-surgeon Tanson. He was carried to the grave, gave twelve sous to a good woman to perform a *neuvaine* (nine days devotion) for him, twelve to a sacristan to have a mass said. In addition he obtained a piece of the bed of the deacon which he applied to the leg and *kept himself quiet*. On the tenth day, he was cured and the cure was considered a miracle performed by deacon Paris. This case was followed up by the cure of Marie Jeanne Orget, who for thirty years had been treated by physicians and surgeons for erysipelas. Being carried to the cemetery, she prayed the saint that she might not only be cured, but be supplied with strength to work for her support (she was then 57 years old). The relief was immediate, and she was able to leave the cemetery without assistance. It is true, that the recovery of this woman was seriously doubted by the Jesuit fathers, and that she had said nothing about the cause of it until obliged by her Jansenist confessor, still at her last moments she repeated her belief in the presence of the notaries.

These quasi miracles were nothing to what followed, when a tomb was erected over the remains of the deacon, around which were to be exhibited those wonderful convulsions and transports of prophetic delirium, which attracted the attention of all France and made the account of

the "*Convulsionnaires Jansenistes*," occupy a curious place in the history of the last century. After the erection of the tomb, the miracles, asserted to be effected by the efficacy of the saint, increased. A girl afflicted with paralysis was cured, and other cases followed so rapidly, that Montgeron, published in three large quarto volumes, an account of the miracles operated through the intercession of the deacon. "The cemetery of Saint Medard, although all the soil and stones contained therein partook of the efficacy of the ashes of the deacon, became a theatre too small for the expansive nature of the work to be performed. It extended to other churches and cemeteries." The Jesuits availed themselves of the power of the government, and soon the Jansenists obtained the benefits which accrue from a vindictive persecution.

Now began the famous convulsive movements, which always accompanied the cures of those who resorted to the mortuary shrine of the Abbe Francis of Paris. Our limits warn us that we can only furnish an account of one case, but *ex uno disce omnes*. We cite the case of Marie-Anne Vassereau, who was laboring under a frightful aggregation of infirmities: swelling of the legs, resulting from badly treated small pox, paralysis, lachrymal fistula, caries of the nasal bones &c., &c. "At first, the spirit of the saint made no remarkable demonstration. But as she heard mass, Dec. 1, 1781, her body was seized with tremblings; she entered the cemetery and the tremblings increased; she approached the tomb and they became convulsions. On the next day the spirit of the saint acted still more strongly. Her head became confused,—her legs, arms and thighs were extraordinarily agitated. She lost consciousness, but, being carried in the charnel-house (*charniers*) and restoratives being applied, she recovered. She returned home, but the convulsions attained such a character then, that the domestics and neighbors were required to hold her limbs. The convulsive movements accompanied her when she walked out, so that passersby were obliged to prevent her from breaking her head or throwing herself in the river. The

days following exhibited similar scenes. She attained curious notoriety in the Faubourg of Saint-Jacques, and nothing was spoken of, save the convulsions of Marie-Anne Vassereau. Her nurses were deprived of all rest; she fell in the pews, in the kitchen and wherever she went." Finally the relief came——. The denouement arrives, somewhat after the *ridiculus-mus*-order of the poet.

"These convulsions were the signal that lighted up a new dance of Saint-Guy, resuscitated in Paris in the eighteenth century, with infinite variations, some more lugubrious or buffoon-like than others. From all quarters of the city they ran to the cemetery of Saint-Medard, to participate in the shiverings, or *crispations*, and *tremblings*. Sick or not, each pretended to fall into convulsions, and had his own style of convulsions. It was a true tarentuladance. * * The soil of the cemetery and the adjoining streets was an arena of contention for a multitude of girls, women and invalids of all ages, who zealously contended in convulsions. Men on the ground struggled in real epilepsy, and some swallowed pebbles, bits of glass and even live coals." The most indecent and filthy exhibitions were made by both sexes, and, in the name of religion, things were perpetrated which would not have been tolerated in the Saturnalia of pagan Rome. Certain of the *convulsionnaires* assumed positions representing some religious mysteries, selecting especially scenes from the Passion. "In the midst of all this, nothing was heard but groaning, singing, howling, hissing, declaiming, prophecying, and caterwanling. But what predominated in this convulsionary epidemic was the dance. The chorus was conducted by Abbe Bècherand, an ecclesiastic, who stood, so that every one could see him, on the tomb of the saint. There he daily executed, with a skill above all rivalry, his favorite *pas*, the famous *saut de carpe* (somer sault), which the spectators never tired of admiring. The Abbe himself belonged to the number of those who had undergone the curative convulsions. One of his legs was fourteen inches shorter than the other,—a defect however which did not interfere

with his favorite dance. He declared that the leg was lengthened, every three months, one line."

"On the twenty seventh of January 1732 the cemetery was closed and the entrance walled up by order of the king." A distinguished, Jansenist lawyer, named Carré de Montgeron, going to the king to present the book he had written to demonstrate the truth of the miracles, was brutally arrested and thrown into prison, where he died after seventeen years imprisonment. The *convulsionnaires* were now treated with the greatest rigor, and, of course, thrived under it amazingly. Although tracked from street to street, driven from *quartier* to *quartier*, they increased in numbers. The chevalier Folard, distinguished for his contributions to military writings, was soon affiliated with them. His religion was nothing. Curious to observe the operations at Saint-Medard, he went to the cemetery. There, wounds received in war were cured, and seven days afterwards he was attacked with convulsions. He renounced all his honors and expectations, and made the rest of his life a series of convulsions, associating only with those who frequented the houses of *convulsionnaires*, or spending his time in prayer and reading books of devotion.

The cemetery being closed, a new phase was assumed by this religious mania. Patients submitted their bodies to blows from hammers and bars of iron, to cuts with knives, upon the breast, abdomen, hips, and thighs; and the victims, instead of complaining, expressed their joy. The *convulsionnaires* believed themselves specially set apart for the general work of edification, and with the view of accomplishing this, in the best possible manner, adopted the brutal maltreatment of their bodies, and those of their followers. They called the inhuman violences, to which they were subjected, *secours*. These were known either as *petits secours*, consisting in blows with the fist and small sticks of wood, stampings and other similar operations,—and *les grand secours* or *secours meurtriers* which were of a more terrible character. They pretended that all this was re-

quired to aid in the restoration of a corrupt and gangrened church.*

In 1741 the excitement seemed to have ceased in Paris, but in fact the convulsionnaires still existed, and eighteen years later, it was found the epidemic was raging in all its force. We are indebted to a report of La Condamine for an account of one of their exhibitions April 13, 1759, to which he had gained admission by a subterfuge. A number of males and females had collected together in a chamber at Marais. Sister Françoise, the deanness of the convulsionnaires, was first beaten, on all parts of the body, with a bundle of chains weighing 8 to 10 pounds, by two men. This was followed by blows with sticks of wood, and being placed on her back on the ground the director walked over her several times. This woman was then *nailed* to a cross, and allowed to remain there for three hours and a half. At the same time, a young proselyte, Sister Marie, was nailed to another cross and allowed to remain attached to it for half an hour. La Condamine remarks that "only girls and women have submitted to this cruel operation. Those who recognize in all this a good work, assert as a proof of the miracle that the victims do not suffer, and that on the contrary their torments are agreeable. This would be, indeed, a great prodigy. But I saw them give indications of the keenest anguish, and the only astonishing feature to which I can testify is the constancy and courage that fanaticism was able to inspire." The performances of the Hindoo devotees are not more sickening in their details than these;—the deluded worshipper at the shrine of Juggernaut does not resort to more horrible tortures than the convulsionnaires willingly exposed themselves to, in the name of Him who claims worship from the heart, and who

* Elle est couchée dans l'ordure et dans la poussière, s'écriait une convulsionnaire, les vers lui rongent la chair, la pourriture s'est mise jusque dans ses os, une odeur insupportable s'exhale sans cesse de la corruption qui l'enveloppe. Venez donc à son secours, appliquez-y le fer et le feu, n'épargnez rien pour la guérir, coupez, tranchez, brûlez : il lui faut les remèdes les plus violents."

exhibits to his disciples the example of the publican, with his penitent cry for pardon, as that of one who "went down to his house justified" rather than the Pharisee who thanked God that he was not as other men.

With the close of 1760 Paris was freed from this terrible form of religious mania, although the end was not then of the miraculous cures attributed to the deacon Paris. With our knowledge of the years required to uproot a superstition from the hearts of the people, we may not be surprised to learn, that instances of miracles worked in the name of the deceased deacon are recorded as late as 1787,—and it may be that our own enlightened age has witnessed similar instances of delusion. Error is hydra-headed,—the removal of one head seems to give that stimulus which, in time, will cause another to shoot forth in fullest vigor.

Figuier attempts an explanation of the singular phenomena we have briefly laid before our readers. Two things are required in order to make such an attempt successful; careful examination, 1st of the facts, 2nd their character whether natural or miraculous. And here again, let us not be too easy with our definition of what is miraculous. In one view, all nature is a miracle past the finding-out of man,—the human body, something calculated to excite our awe as well as admiration. How wondrous the law which keeps its manifold organs in harmonious relations to each other! Why do the disturbing actions of natural causes not injure or destroy this harmony and thus bring about, that which we call, disease? And when disease is raging, who can explain how all the mysterious harmonies of health are brought to play in happy accord again? All this is a mystery,—yes, a mystery past finding out. We are still playing on the sea shore,—collecting the beautiful pebbles which the waves have cast up from the deep, but the boundless expanse of the unknown extends off into the distance. Let us learn humility and reverently bow before the Omnipotence of our Creator and Preserver. "Miracles," as has been stated by a writer in this Review (Vol. II. 578), "must themselves be authenticated as genuine heaven-

ly miracles, by carrying in them proper spiritual contents, and by being surrounded with proper spiritual connections and relations. They are of force, not abstractly and on the outside of the revelation or mission they are employed to prove, but concretely and in living union with this, as part and parcel of the whole." Judged by such a norm as this, all these miracles are dissipated as the morning clouds before the light of the sun. But we can afford to examine these epidemic convulsions more closely, so as to get at their physiological cause.

In examining the facts connected with the convulsionary epidemic, we must admit that cures were had of some of the numerous sick who crowded around the deacon's tomb. But these were very few indeed,—only fifteen or sixteen among the large number of devotees, whose exercises are narrated by Carré de Montgeron. These, however, are of such a character, that we do not require resort to the supposition of a miracle to explain them. The only argument in favor of any connection between the cures and the visits to Saint-Médard, is that those occurred after the visit had been made and a *neuvaine* performed. The validity of the *post hoc, ergo propter hoc* argument has been exploded long since. Still this argument cannot be adduced, "since the cures took place very arbitrarily, sometimes before, sometimes during and often even very long after the worship paid to the saint." No desperate cases were in fact ever brought to the notice of the saint, and some of the so-called cures proved to be deceptive as the relapses indicated. These induce us to believe that the diseases were often feigned. And some of the convulsions were voluntary imitations of those witnessed in the cemetery, as was acknowledged afterwards.

Among the convulsionnaires there were some epileptics, —and involuntary imitation caused the semblance of this disease in some which may finally have really become the disease itself. Watson, in his *Practice of Medicine*, quotes the following from Baglivi. Vidimus, anno 1670, in Dalmatiâ juvenem gravissimis correptum convulsionibus, prop-

terea quod inspexerat solummodo alium juvenem dum epilepsiâ humi contorquebatur : and states that "there is no *spectacle* of horror so efficacious in producing a fit of epilepsy in others, as that of a person suffering under epilepsy." The symptoms, generally presented by these fanatics, were simply due to a species of nervous affection, which was either St. Vitus' dance, epilepsy or hysteria,—and the latter was probably the principal cause. The curative means recognized as proper for the latter were generally efficient. Occasionally the adoption of purely moral treatment proved sufficient. At one time there was a suicidal epidemic in Milet, among the girls, and the town feared depopulation. It was checked by a decree, that every body of a girl who hung herself should be exposed naked in public, and then be dragged by a cord around the neck on a hurdle. The decree cured the disease.

Boerhaave's cases at the Harlem hospital are known to medical men. All the female patients in one of the wards fell into convulsions in imitation of one naturally so affected. He brought into the ward, a chafing dish full of live coals, and proceeded to heat a steel instrument red hot, announcing that he would burn the first patient who would have a convulsion. The result was—the disappearance of the disease.

A word or two as to the cause of toleration of painful blows and cuts, which were altogether disproportionate to the feeble strength of those receiving them. "The power of resistance and the condition of insensibility seem to arise from the extreme changes in sensibility, which the exaltation of any passion will produce in the animal economy. Rage, fear, in a word, any passion, having reached its climax, can produce such insensibility. * * Moral excitement often extinguishes all sensibility. Soldiers with fatal wounds, have continued to fight, without suspecting their presence, until they have fallen dead. * * In Italy a fanatic having crucified himself his physician reports, that he suffered nothing from his wounds duri the religious delirium, although he experienced horrible sufferings when

reason had returned." From all the foregoing it will be readily concluded, with our author, that there was nothing in the convulsions and extacies of the Saint-Médard cemetery, which is inexplicable by the laws of medicine, physiology or psychology.

Towards the end of the seventeenth century, the spirit of persecution, evinced by the Romanists, excited a species of religious fervor among the Protestants, which manifested itself in erratic acts that entitle the "Protestant Prophets" to a notice in our retrospective of the marvellous in Modern Times. Louis XIV, in the midst of his debauches, was sometimes visited by compunctions of conscience and dreams of future punishment. His spiritual advisers suggested that he could ensure his own salvation by securing proselytes from the heretical reformers to the ranks of the Roman Church,—and that the best way of accomplishing this was by means of money,—purchasing the poor. Under the direction of Cardinal Le Camus, this important business of bribery for religious purposes was carried on by Pellisson, an apostate Calvinist. Among the poor classes of Huguenots this plan, it is asserted, had some success. The medium price allowed did not exceed a crown of six livres. The additions to the list of converts were shown to the king, every quarter, and the courtier, Pellisson, endeavored to make the monarch believe that the whole world would yield either to his might or his benevolence. The king became more anxious to increase the church, and adopted every cruel plan suggested by the bigoted Romanists; in 1680 twenty Protestant churches were destroyed in Vivarais. Children were allowed to abjure their religion at seven years of age; and many were taken away from their parents in the provinces, simply because they had learned the *Ave Maria* from the servants, which was an evidence of their desire to abjure Protestantism. This act, so similar to that of the Mortara boy in Italy, which created so much excitement a few years since, was in violation of all the protection guaranteed by the Edict of Nantea. It was only the signal for persecutions in a thousand forms,

each more ingenious than its predecessor. A regular system of compulsory retraction was established under the agency of Louvois, the minister. Bribes were changed for force. A dragoonade of the country, beginning at Bearn—the birth-place of Henry of Navarre, was adopted and soldiers were employed as the missionaries of a religion professing to breathe peace and goodwill. Voltaire* thus speaks of the manner this dragoonade was begun: "An archbishop, an intendant, a pastor, or some one with authority marched at the head of the soldiers. The principal Calvinistic families, especially those considered most pliable, were assembled. These renounced their religion in the name of the others: the obstinate were delivered over to the soldiers, who were allowed to do any thing with them but take their lives. Notwithstanding this, some were so cruelly treated that they died."

Louis XIV, thinking to free his kingdom at once from heretics revoked the Edict of Nantes, October 22, 1685. The Chancellor Le Tellier signed the fatal measure, crying out with hideous joy, "nunc dimittis servum tuum &c." Bossuet expended his eloquence in a funeral oration on Le Tellier, prostituting it thus in a most disreputable manner. The Revocation caused a general migration. Fifteen hundred ministers left the country! "Holding the Bible in one hand and their walking staves in the other, they set out for the different frontiers of the kingdom." These were followed by their people, when the laws and ordinances of the king had become insupportable. For a Protestant to live in France at this period was a continuous martyrdom. "He could neither marry nor make a will; his children were considered bastards." All the liberal professions and municipal offices were interdicted. He was allowed only to be a laborer, mechanic or shepherd. Religious worship was prohibited. Death was the punishment for an Evangelical minister who remained in France; death for every one engaged in Protestant worship, or caught in a worshipping assembly.

* *Essai sur l'histoire générale.*

This series of cruelties was established by the much praised Louis Quatorze,—“the most magnificent of the Bourbon kings.” At length, the Calvinist peasants took arms and a religious war was the result. During this war the phenomena now to be noticed occurred. The pastors had said to their flocks, before leaving them, “Fear not : although we shall not be with you, the Spirit of the Lord will not desert you ; He will not cease to be in the midst of your assemblies,—He will speak through the mouths of women and children.” These words were literally received. Deprived of their churches, they assembled in the woods and mountain-fastnesses. Their preachers braved death to be with them. A religious zeal had been fostered by cruel persecution until a species of fanaticism, purely epidemic in its consequences, seized those who were thus hunted down under the ban of law. “The mountains and desert-places were peopled with phantoms for them, and resounded with revealed words.” At Geneva, a school of prophecy was established, and Du Serre, a glassblower who had been ennobled, was there ordained prophet. He established a similar school, in 1689, in Dauphiny. Children were instructed in this school, by a regimen calculated to excite their imaginations in a morbid way, by long fastings, long sermons and the perusal of the Apocalypse. They soon acquired the power of entering an extatic condition, assuming singular positions. These were sent forth and constituted one party of the protestant Prophets.

But, in the neighborhood of Castres, in 1686, demonstrations were also shown of the same spirit. Indeed we may see that this epidemic broke out in many different places, at about the same time. The same persecution followed the Protestants all over France;—they were subject to want and distress every where ;—the same intense religious feeling existed with them all,—and the results were alike. A little shepherdess, 10 ten years of age, asserted that an angel appeared to her and forbade her to attend mass. This was soon noised abroad. The little spark speedily became a large fire. While a famous preacher, Cor-

bière was preaching, the assembly was surrounded and dispersed. The preacher being pursued described a circle around himself, and crying out, "Get thee behind me, Satan," the troop was so horrified that they were about retreating when their captain killed him with a pistol.

Two of these prophets deserve special notice. Isabeau Vincent and Gabriel Astier. The first known as *La belle Isabeau* was the daughter of a wool-carder at Saou, in the diocese of Dié. Being forced to leave her home, her godfather gave her an asylum, and the occupation of guarding his sheep. While engaged here, it is supposed, that one of the prophets, ordained by Du Serre, met her and that she became impressed with her mission. Commencing in obscure houses, her fame soon spread through Dauphiny. A young lawyer, Gerlan, became attached to her and followed her to the various assemblies, where she prophesied. The notes of her prophetic speeches are given in full, in the writers of this period. On his first visit, he describes her as "a young girl of small stature, irregular countenance, thin and browned by the wind, with a large forehead, large gentle black eyes." At times she was not able to speak, and she would pray God to loose her tongue, so that she could speak to his people. Gerlan says, she spoke like an angel. At times she fell into so profound a lethargy that violent measures could not waken her to consciousness. In this condition, she would chant the psalms in a clear and intelligible voice. Afterwards she would improvise prayers, recite long passages from the Scriptures, denounce the papists, and preach with considerable force. After the extacy had passed by, she did not recollect any thing that occurred.

The reputation of *La belle Isabeau* was increased by the frequency of these lethargic states. Important conversions were made by her. Among the aristocracy of Dauphiny, Madame de Baix may be mentioned. She became also inspired, and communicated her inspiration to her daughter. Madame de Baix was obliged to leave the province. She retired to a house on the left bank of the Rhone.

Here more than three hundred, who heard her, were seized with the same spirit of prophecy. Isabeau being seized by the Intendant, told the judges, who threatened her with punishment: "You may kill me; but God will raise up other prophetesses who will speak better things than I."

She was confined in a hospital, where the aristocracy contended for the honor of instructing, caring for and amusing her. But the confinement of La belle Isabeau was not ended by death, but by marriage with a gentleman of the region and—her preaching ceased.

Gabriel Astier was one of the disciples of Du Serre. He communicated to his parents and sisters first the information, that the Spirit had been given him. He was obliged soon to fly from home, and after passing from place to place, he selected the Vivarais. Numerous proselytes were made on the road, who followed him to the mountains where the spirit of the Vaudois and Waldenses had left indelible traces. He was said to have been a most extraordinary orator, at a time when much pulpit oratory was known. Figuiet says "it seemed as though in all these towns (Saint-Cierge, Pranles, Saint-Sauveur, Tauzac, Saint-Michel, &c., &c.), there was no other care, no other want, but to hear the voice of the man whom they regarded as a messenger from God. The villages were too small to contain all who came to hear Gabriel, and it was necessary to hold religious assemblies in the open country, in spite of winds and snows." To these, all ages, sexes and conditions came; in many instances, they remained days from home, following the prophet from mountain to mountain, subsisting simply on apples and nuts.

William of Orange had been placed on the British throne, and the French Protestants looked for relief from him. Gabriel announced the day on which the Prince of Orange might be expected to arrive in France, with an army of a hundred thousand men, as the exterminating angel of the Roman Church. The houses of worship of the Catholics would then be demolished, and a star falling on Rome would consumm the pontifical chair. It is remarkable amid

all this excitement, and the whirlwind of enthusiasm by which Astier was surrounded, that he *never* counselled violence. He and many prophets of this period, "were content with preaching obedience to God *rather than* to the king,—assuring their hearers that the faithful had nothing to fear, for God would sustain and preserve them from the sabres and balls of the enemy." And this faith and trust in God seem to have been existing in all their followers. The Protestants were hunted down in all directions. Gabriel had been in forty combats, but was finally taken at Montpellier and condemned to be broken alive on the wheel,—a punishment to which he submitted bravely, April 2, 1690.

Vivens was another of the prophets. He was distinguished for his stout and healthy body, intrepid and adventurous spirit, and true courage. Induced to believe that the day of redress for the persecuted Protestants was at hand, he returned to France from Holland in 1689. He counselled resistance; occupied himself with collecting arms, and fabricating powder and balls. He organized the first insurrection of Cevennes putting himself at the head of four hundred armed men. These were nearly all killed or taken prisoners at the first engagement. Vivens escaped, and retiring to a cavern, was kept advised of the movements of his brethren. Here he was joined by Brousson, who was actuated with the same hopes, but who did not think of their realization by violent means. Brousson had been the protestant advocate, and was then an evangelical minister, who considered it as his duty to preach and even to die for his religion, but not to push disobedience to the king to the point of revolt. He believed that he had a mission to perform, but his unchanging sweetness and deep aversion to violent measures made him a character pleasant to contemplate even at the present day. Brousson was ordained a minister by Vivens, who had received ordination in Holland. "B. preached regularly three times a day; attended to baptisms, marriages and deaths,—all ceremonies equally sad in those times; dictated forms of

prayers, pious manuals to be used by churches, who had no pastors." His life was spent in teaching rustic and almost savage hearers, the gentlest notes of gospel truth, lying at night on the ground or a bed of dry leaves. Stealthily creeping out of houses, to avoid searching parties, he was obliged often to take shelter in the wells, or on the roofs. At length he was arrested and condemned to death for complicity in Vivens' plans to introduce a foreign army into France, and the sentence was executed at Montpellier on the same day. Vivens was killed in a cavern by an apostate Jourdan, who shot him from behind. His body was afterwards burned, and in the flames his face seemed to threaten his executioners.

The enthusiasm, which had been so excessive, was somewhat restrained by the deaths of the prominent prophets, the general slaughter of the people, and the peace of Ryswick. In 1700 a maiden lady carried the prophetic spirit to the Cévennes. She communicated the spirit to a few, and these to others, until the prophets had become thousands. Women and children were peculiarly seized. Eight thousand were said to be affected this way in the Cévennes and lower Languedoc. A commission of physicians was assembled to examine a number of these children, who had been imprisoned at Uzes. The commission did nothing but call the children fanatics, and expressed their wonder at seeing illiterate children quoting Holy Scripture most appropriately. Such an examination only increased the furor. Catholic children were seized with it and made "revelations most compromising to their Church. Their extacies were not checked by menaces or punishment from their parents, * * who delivered the poor little creatures to the exorcisms of the curés. No old Catholic was persecuted on this account; but the converts received orders to prevent their children from becoming fanatics." The accounts laid down by authors of the period are most incredible, because they refer to children from fifteen months to three years of age, who were said to preach amendment of life to those around. Those who were sent to prevent them prophesying were often seized in the same way.

The inspiration then became communicated to families. Along with the gift of speech, that of second sight was said to be possessed by some. This was shown in predictions as to impending disasters, and directions as to the proper mode of avoiding them. There was one thing to be said of these prophets, which we were not able to affirm of the "possessed" of Loudun, or the "convulsionnaires" of Saint-Medard,—“those who professed to have received the graces, immediately gave up all kinds of libertinage and vanity. Some who had been debauchees became sedate and pious.”

The increase of the prophets increased the meetings. These became more numerous; daily and nightly they were held, despite the prohibition of laws. Some of the prophets began to labor under the strangest delusions. Daniel Raoul pretended that he was animated with the spirit of the prophet Daniel. He was sentenced to be broken on the wheel, and marched to the scene of his death, acknowledging Christ as his Saviour, and denouncing, as idolatry, the practices of the Roman Church. Persecution could not diminish numbers, although it was pushed to the extreme. At Creux de Vaie so great was the massacre committed that, in addition to the killed, a bark and two wagons were filled with the wounded and sent to Montpellier. A prophet was among these with his four sons. He was hung, three of the sons were condemned to the galleys and the fourth died in prison.

Several women were gibbeted, because they ran about, crying “God has given us tears of blood to weep for the desolation of Jerusalem,” while drops of blood trickled from their eyes and noses. Prophecies now multiplied about some great coming event, the object of which would be the reestablishment of the Protestant religion. Abraham Mazel, Solomon Couderc and Pierre Séguier, the great prophets of the mountains, began to predict that certain persons were destined to chastise the enemies of truth. These predictions and the increasing cruelty of the Catholic priests, brought on at last the general insurrection of the

Cevennes. The abbe Du Chayla figures with bloody notoriety among his co-religionists. An attack was made on his chateau, under the direction of Esprit Séguier—*le terrible prophète*, by fifty three men, all singing on their march one of Marot's psalms. The chateau was burned, and Du Chayla, after refusing his life on the score of renouncing his religion, was killed. Each one of the party struck a blow, crying "this for my father whom thou didst destroy at the wheel." "this for my brother sent by thee to the gallies," "this for my mother, dead of grief occasioned by your persecution" &c., &c. The bloody massacre of the archpriest and his servitors was followed by prayers, offered while kneeling around the dead bodies, and psalms.

Séguier now destroyed the crosses and all the insignia of catholicism in the churches. The torch was lighted and the whole region was exposed to the horrid devastations of a civil war. Séguier however, being seized, was burned alive, August 12, 1702. His place was soon filled by Laporte, who assumed the title of "Colonel of the children of God." He and his nephew had been soldiers in the king's army, and the military knowledge there acquired, with the extatic inspirations they claimed, gave them peculiar power. Churches were burned on all sides. Laporte Senior was killed at the head of his troop. His nephew Roland became the chief leader of the religious insurrectionists, under the title of "General of the children of God." He organized his army in five legions, properly divided. The army was singularly supplied with arms. "Their guns were unlike in form and calibre; the sabres, pikes, bayonets and swords were of all varieties." Each chief of a legion governed with absolute authority, and celebrated religious worship in his camp, baptized and performed marriage services. His commands were looked upon as orders from God. But we cannot go further in detail as to the circumstances of this religious war. It was bloody in the extreme. Each side, animated with religious fanaticism, destroyed those of the other party in the most ruthless manner. Finally a treaty was had at Nîmes between Cava-

lier, the young Protestant general, and Marshall Villars, which allowed *not* the religious liberty for which they had been contending, but that Cavalier should be received as Colonel in the French army with a regiment of his men to be employed in the war on the Rhine and in Spain. Immunity for past deeds had been granted, but this was not what actuated Roland, and he rejected, with contempt, the treaty of Nimes. "You are foolish," said the bold prophet leader to the young chief, "you have forgotten that you are not the general; you have betrayed your brethren and should die with shame. You are nothing more than a vile agent of the Marshal. Go tell him, that I am determined to die sword in hand for the entire reestablishment of the Edict of Nantes." Finally Roland was calmed, and he wrote a letter to the Marshal stating the true conditions of peace. The prophet Salomon and Cavalier were the bearers of this letter,—the former declared the children of the Lord would not lay down their arms, unless free exercise of their religion was allowed them. The conference was broken up by the Marshal in a rage. Cavalier found the camp in full revolt against him. Ravanel, one of his principal officers taunted him with being a coward and a traitor. The officers cried "no peace without liberty of conscience, and the return of our pastors, the reconstruction of our churches." The *general* was sounded, and the troops formed to start out again for the continuation of the war. Cavalier followed, begging and entreating them to change the plan, but to no purpose. The soldiers received his prayers in silence, and Ravanel with insult and sarcasm. Each drew his pistol on the other. The prophet Moise prevented the fratricidal contest. Cavalier at last bade adieu to his comrades and left them in disgrace. His history is told in few words. He became a colonel in the French army, was received at Versailles with honors, soon attached himself to the Dutch army, and finally died in the British service as a Major-general and Governor of the island of Jersey.

The brigade now under the command of Ravanel was

surprised at Marjevals and suffered the loss of two hundred men. But the close of the whole war was due to the death of Roland, by treachery. He was surprized at the Chateau of Castelnau, where he had been visiting Mlle de Cornelli, for whom he had a species of platonic love; endeavoring to escape he was killed by a ball from a carbine.

We close this portion of our article with an extract from Figuiet: "Thus perished, at the age of thirty, he who had given to the Cenevole insurrection its regular organization, and had held in check, with three thousand peasants, two French Marshals and an army of sixty thousand men. Roland Laporte, General of the Children of God, says Peyrat, united the indomitable tenacity of Coligny and the useful and sombre enthusiasm of Cromwell. Being possessed of the stormy element of extacy, he made it the foundation and rule of an insurrection, which he organized, nourished, clothed, sheltered, for two years in the desert, despite the rage of men and seasons; contended with three thousand combatants, against hostile people, sixty thousand armed men, the Marshals of Louis XIV, and finally was only overcome by defection, treachery and death. What obscure man could, with such feeble means, attempt with more energy, a more gigantic effort? The insurrection, created by him, died with him; he was its intellect,—its soul. But if he was the head, Cavalier was, so to speak, the arm and the most valiant sword. Roland had not that dash (*élan*), that adventurous, inspired impetuosity, that rash and chivalric bravery, which, added to the charms of youth, made Cavalier the most graceful and heroic figure of the desert. Roland, of a more mature age, a more manly character, had also more solid and more perfect characteristics. By nature possessing calmness united with passion, cunning with boldness, calculation with enthusiasm. A man of intellect, rather than action, he accepted, without seeking them, the combats which were necessary, leaving to Cavalier the glory of sterile and bloody assaults. His victories inspired, as it seemed, the young lieutenant with the culpable ambition of usurping the su-

preme command. Roland preserved this, and not only did not take revenge, but selected him as his means of communication with Villars, and, even after his defection, wished to reconcile him with his brigade. Cavalier appeared indispensable to his triumph. What a deplorable recompense for human actions: faithlessness conducted Cavalier to fortune and celebrity; Roland, incorruptible, sealing his cause with his blood, only obtained an obscure martyrdom."*

Had Roland lived, the insurrection might have attained its much desired end. Ravanel, Castanet and some others were arrested, April 18, 1705; the two were fastened back to back and burned alive. The insurrection was practically at an end.

The general communication of the tendency to prophecy seemed to depend on some general influence, which affected the whole protestant population at the same time. This was particularly to be noticed with reference to all those who belong to the Du Serre period. The prophets became strong powers when the theocratic army was organized. The Chiefs of this army were selected in accordance with the degree they were enjoying the communication of the spirit. But after the army was disbanded, certain of the prophets repaired to London (Jean Cavalier (de Sauve), Elie Marion and Durand Fage may here be mentioned), and excited much curiosity by their convulsions and extatic crises. Elie Marion founded a school of prophecy there. He was surrounded by a phalanx, divided into twelve tribes, after the manner of the Israelites. The English, however, being uneasy about this mystical religion, expelled them from the country.

Let us look upon this religious epidemic carefully, so as to see whether physiological and psychological laws will explain the extatic illuminism, which certainly existed in so wonderful a form. In the greater number of cases, it consisted in intermittent attacks, and, in the intervals, the mental and bodily health did not appear much injured.

* *Figuiet. L'Histoire du Marvelloux. II, 389.*

An attempt has been made to explain what the French call *theomanie extatique des calvinistes* by the supposition that hysteria or epilepsy were the causes. Figuier very properly thinks that neither affection will explain it, but that it was a disease *sui generis*. The facts seem to require such a conclusion.

The *crisis* came on as follows: after an exciting sermon, directing the mind to the persecution of the Church, the individual losing consciousness of external objects, became a prey to high cerebral exaltation. At the end of a short time he fell to the ground, and was there seized with an epileptiform attack, the whole body was shaken and the muscles were convulsed. The convulsive agitations diminished, and then disappeared, being followed by calmness, when the individual arose and delivered his discourse, the burden of which was always the truths of the Protestant faith, the errors of Rome, and the re-establishment of their own churches. These discourses were delivered in the French of Languedoc, and began always with "*I tell thee, my child; I assure thee, my child.*" It was assumed that the Holy Spirit was really the speaker. When the discourse, was concluded, the prophet resumed his ordinary manner, rarely recollecting what he had said.

The extatic condition was sometimes excited by *insufflation* of a prophet. After he had finished his discourse, he approached the neophytes considered as fit candidates, breathed in the mouth of one and said, Receive the Holy Spirit. The novice went through the various stages, just described, and, after he had prophesied, breathed in turn in the mouth of another, and so the process went on, until all the chosen candidates were admitted. Often this condition of extatic convulsion was brought on a whole assembly, simply by an order or command from the prophet.

The incidents connected with the children attacked, show how the pliable thoughts of the young may be turned in any direction. "The sons and daughters of the Cevenese Protestants heard nothing but religious conversation, or biblical invocations destined to console them in their mis-

fortunes as persecuted religionists. Hence the same ideas and words quite naturally proceeded from the mouths of these children when they were a prey to the *crises* raging in their country." The elegant language employed was simply that which they had heard from the prophets.

During the extatic crises, they were insensible to physical pain, exhibiting a similar condition to that found among the Jansenist convulsionnaires, and already mentioned in this article.

With all this, there was an epidemic character. Catholics were some times seized, and when they obeyed—their discourses were denunciatory of the mass : their children always spoke in the language of the prophets when they were seized. Protestants who desired the extacies of their brethren were seized in the same way. Many came to scoff and went away prophets.

Hallucinations were common. "In the belief that they were invulnerable, they precipitated themselves" into the midst of the fight. They saw the most celebrated martyrs of their faith, and heard delightful concerts in the air.

From all these facts the conclusion is drawn that "this was a special epidemic disease of the nervous system. The causes producing it were evidently the long sufferings and excess of misfortune to which the Protestants of the South were exposed for a long series of years. * * Despair excited the brain, and delirium with an epileptiform affection, was added to the other ills."

Considerable similarity is found between these and the actions of the Anabaptists of the 16th century, and much analogy with those convulsions of the Saint Medard Jansenists. We cannot deny the evidence furnished us in either case,—and where mere physiological explanations can satisfy our minds as to their cause, we have no need to admit the special miraculous character which has been accorded them. Such religious epidemics may be expected whenever the Church has become so cold and lifeless, as to leave absolute latitude to all, or so intolerant as to establish persecutions. We think illustrations of what we are stating

could be found within the century now passing away. It would be a subject for astonishment, if a bird's eye view could be furnished of moral and religious epidemics, belonging to this century, but which have only differed from those referred to in this article, in degree but alas ! *not* in kind. To put this subject in its proper light would be doing a service to the age. Who will go forward in the path, so well-marked out by the author of the tract on the *Anxious Bench* ?

We had hoped to have noticed Figuier's article on *the divining rod*, but we must forbear. It may be that we shall take up that subject in another article. For the present we shall be content if our readers will have learned how "at different epochs almost identically the same diseases, delirium, and manifestations may occur, and how a superstitious spirit or a love of the marvellous will make haste to give them a supernatural character." The human race has always yearned for the supernatural. Says Bushnell, "Men can as well subsist in a vacuum, or on a metallic earth, attended by no vegetable or animal products, as they can stay content with mere cause and effect, and the endless cycle of nature. They may drive themselves into it, for the moment, by their speculations ; but the desert is too dry, and the air too thin—they cannot stay. Accordingly, we find that just now, when the propensities to mere naturalism are so manifold and eager, they are yet instigated in their eagerness itself by an impulse that scorns all the boundaries of mere knowledge and reason ; that is, by an appetite for things of faith, or a hope of yet fresher miracles and greater mysteries—gazing after the Boreal crown of Fourier, and the thawing out of the poles under the heat of so great felicity to come ; or watching at the gate of some third heaven to be opened by the magnetic passes, or the solemn incantations of the magic circles ; expecting an irruption of demons, in the name of science, more fantastic than even that which plagued the world in the days of Christ." A provision was made to satisfy this

desire after the supernatural in the mysteries of the Christian faith, which are to be received as communicated, and not to be warped to suit our own purposes. St Paul's injunction is of value now, as well as eighteen hundred years ago: Prove all things; hold fast that which is good.

L. H. S.

Baltimore, Md.

ART. III. ENGLISH VERSIONS OF THE HEIDELBERG CATECHISM.

The Formulary of Faith of the Reformed Church on the Continent of Europe, known as the *Heidelberg Catechism*, was first published in the Palatinate, in the German language, by authority of the Elector, Frederick III. in January, 1563. A second and third edition followed each other in rapid succession during the same year, each being a modification of its predecessor. The third was issued in November (1563), and became the fixed and standard text, by which all subsequent editions were regulated.

The Catechism was translated into Latin by Joshua Lagus and Lambertus Pithopoeus, and published during the same year.

The year 1863 will accordingly be the three hundredth anniversary of the formation and adoption of the Heidelberg Catechism; and the Synod of the German Reformed Church, a living, unbroken continuation of the Reformed Church of the Palatinate, and the only ecclesiastical body in America which holds this Catechism exclusively as its symbol of faith, has resolved to celebrate the event, with a degree of earnestness and solemnity commensurate with its dignity and historical significance.

Three committees were appointed by the Synod at Harrisburg, 1859, to make the necessary preparations. One is charged with the general duty of determining upon the proper manner of conducting the tricentennial celebration. The second is directed to prepare a critical standard edition of the Heidelberg Catechism in the original German and Latin, a revised English translation, and a historical introduction, to be published in one volume. The third is directed to prepare a digest of the Minutes of Synod, pre-

senting a complete yet condensed constitutional history of the German Reformed Church in America, from the first Synodical meeting held in 1749 to the present time.

In the prosecution of its work, the committee on the Tricentennial Catechism has come into possession of several old English versions, or, rather, as we think, several old editions of the first English version. As the publication of these editions will enable ministers and the laity in general to institute an independent comparison with the received English translation, and will be of great value to the members of the committee in making the revised translation, we herewith lay them before the Church in the pages of the *Review*.

The most important and interesting of these editions bears date, 1601, and is the translation by Dr. Parry, which was first printed in 1591. It is in the possession of Dr. Lewis H. Steiner, Baltimore, Md., who has furnished a copy for publication.

The next oldest is an edition of 1645 in the hands of the Right Rev. W. R. Whittingham, Bishop of the Protestant Episcopal Church of Maryland. Dr. Steiner has collated this edition with his own, and found *thirty-one* variations. These, though mostly unimportant, we print in the form of foot notes.

The third is an edition which we can trace back as far as 1728. The oldest copy is in the library of Rev. Thomas De Witt, D. D., of New York. We have a London reprint, dated 1851. The variations from the edition of 1601 are very many, and some of them important.

Our first intention was to publish only the text of Parry's translation, 1601, and give the variations of the edition of 1728 at the bottom of the page. But after proceeding with this work through several pages, we found the variations to be so numerous, that the execution of our plan would serve rather to produce confusion than facilitate an intelligent and satisfactory comparison. We have therefore abandoned it; and concluded to publish the two editions, 1601 and 1728, side by side.

To the edition of 1601 of Parry's translation, Dr. Steiner furnishes the following introductory notice:

This English version of the Heidelberg Catechism is taken from "THE SUMME OF CHRISTIAN RELIGION: delivered by Zacharias Ursinus in His Lectures upon the Catechisme, authorized by the noble Prince Fredericke throughout his dominions. Wherein are debated and resolved the Questions of whatsoever pointes of moment, which have beene or are controverted in Divinitie. Translated into English first by D. Henrie Parry, and lately conferred with the last and best Latine Edition of D. David Pareus Professor of Divinity in Heidelberg. At Oxford, Printed by Joseph Barnes, and are to be sold in Paules Church-yard at the signe of the Bible. 1601."

We are indebted, to the kindness of the Rt. Rev. W. R. Whittingham, for the opportunity of examining Wood's Athenae Oxonienses, where we find (Vol. I, 352) the following notice of Bishop Henry Parry, the translator of the Catechism.

HENRY PARRY, son of Henry Parry, son of Will. Parry of Wormeburgh in Herefordshire Gent. was born in Wilts 20 Dec. or thereabouts an. 1561; admitted Scholar of Corpus Christi Coll. 13 Nov. 1576 and Probationer 23 Apr. 1586, being then Master of Arts. Afterwards he was Greek Reader in that Coll. Chaplain to Queen Elizabeth, Doctor of Divinity 1595, Dean of Chester in 1605 in the place of Dr. Will. Barlow promoted to the See of Rochester, and at length through Gloucester, was made Bishop of Worcester an. 1610. He was reputed by all of his time an able Divine, well read in the Fathers, a thoro-paced Disputant, and so eloquent a Preacher, that King James I always professed he seldom heard a better. The King of Denmark also, who was sometimes present at our King's Court, gave him a very rich ring for a Sermon that he Preached before him and King James at Rochester an. 1606. He hath published;

Concio de regno dei, in Matt. VI, 38. London 1608.

Concio de victoriâ Christiana in Apoc. III, 21. Oxon, 1593. Lond. 1606.

He also translated from English into Latin,

The summ of a Conference between Joh. Rainolds and Joh. Hart, touching the Head and Faith of the Church. Oxon, 1619.

Also from Latin into English,

A Catechism, wherein are debated and resolved the questions of whatsoever moment which have been, or are, controverted in Divinity. Oxon. 1591. Which Catechism was originally written by Zach. Ursinus

This worthy Bishop died of a Palsey at Worcester 12 Dec. in 1616 and was buried in a little Chappell joyning to the north side of the Door of the Cathedral Church at Worcester. In his Epitaph over his grave (a copy of which you may see in Hist. et Antiq. Univ. Oxon. lib. 2 p 238) he is characterized to be *trium linguarum cognitione, assidua verbi divini praedicatione, provida ecclesiae gubernatione, mentis pietate, morumque integritate spectatissimus, &c.*

The title-page of the London reprint of the edition of 1728 runs thus:

THE
HEIDELBERG CATECHISM

OF THE
REFORMED CHRISTIAN RELIGION.

(FIRST PUBLISHED IN 1563):

THE English Divines at the Synod of Dordrecht, G. Carleton, Bishop of Llandaff, J. Davenant (afterwards Bishop of Salisbury), Samuel Ward, T. Goad, and Walter Balcanqual, said of this Catechism,—“That neither their own, nor the French Church, had a Catechism so suitable and excellent; that those who had compiled it were therein remarkably endowed and assisted by the Spirit of God; that in several of their works they had excelled other theologians; but that, in the composition of this Catechism, they had outdone themselves.”

LONDON:
WERTHEIM AND MACKINTOSH,
24 PATERNOSTER-ROW;
J. H. JACKSON, ISLINGTON GREEN.
M.DCCC.LI.

On the second page we have the "Contents," and a comparison with Nowell's Catechism as follows:

CONTENTS.

	PAGE
The Heidelberg Catechism.	Q. 1; p. 3
THE FIRST PART.— <i>Of the Misery of Man.</i>	Q. 3; p. 4
THE SECOND PART.— <i>Of Man's Deliverance.</i>	Q. 12; p. 6
Of God the Father.	Q. 26; p. 10
Of God the Son.	Q. 29; p. 12
Of God the Holy Ghost.	Q. 53; p. 19
Of Justification by Faith.	Q. 59; p. 21
Of the Sacraments.	Q. 65; p. 23
Of Baptism.	Q. 69; p. 24
Of the Holy Supper of the Lord.	Q. 75; p. 26
THE THIRD PART.— <i>Of Thankfulness.</i>	Q. 86; p. 32
Of the Commands.	Q. 92; p. 33
Of Prayer.	Q. 116; p. 43

As the Reader may wish to compare this Catechism with that of Nowell, the following brief table will assist in so doing. The pages of Nowell's Catechism, as published by the Prayer-book and Homily Society, London, 1846, are here referred to.—

HEID. CATECHISM.	NOWELL'S CATECHISM.
Q. 3—11 may be compared with. pp.	32, 33
12—58 " " "	35—75
59—64 " " "	79—81; 83, 84
65—80 " " "	109—121
81—85 " " "	122—126
86—60 " " "	76—78
91—113 " " "	9—29
114 " " "	82, 83
115 " " "	33, 34
119—126 " " "	85—108

Upon a careful examination of the two translations or editions, that of 1601 and 1728, we have come to the conclusion that the edition of 1728 is not a different translation, but rather a revision of Parry's translation. With this view of their relation to each other, we print the former with the running title of "Parry's Translation, Edition of 1601," and the latter simply "Edition of 1728."

E. V. G.

A CATECHISM

OF

Christian Religion.

Q. 1. What is thy only comfort in life and death.

A. That both in soul and body whether I live or die I am not mine own, but belong wholly unto my most faithful Lord and Saviour Jesus Christ, who by his precious blood most fully satisfying for all my sins, hath delivered me from all the power of the devil, and so preserveth me,* that without the will of my heavenly Father not so much as a hair may fall from my head, yea all things must serve for my safety. Wherefore by his Spirit also he assureth me of everlasting life, and maketh me ready, and prepared, that henceforth I may live to him.

Q. 2. How many things are necessary for thee to know, that thou enjoying this comfort mayest live and die happily?

A. Three. The first, what is the greatness of my sin and misery. The second, how I am delivered from all sin and misery. The third, what thanks I owe unto God for this delivery.

The First General Part of Catechism touching**THE MISERY OF MAN.**

Q. 3. Whence knowest thou thy misery?

A. Out of the Law of God.

Q. 4. What doth the Law of God require of us?

A. That doth Christ summarily teach us, Matt. xxii, 37-40. Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the first and the great Commandment, and the second is like unto this, Thou shalt love thy

* And to preserve me. Edition of 1645.

The Heidelberg Catechism
OF THE
REFORMED CHRISTIAN RELIGION.

1ST LORD'S-DAY.

1. Q. What is thy only comfort in life, and death?

A. That both in soul and body, whether I live or die, I am not mine own, but belong wholly unto my most faithful Lord and Saviour Jesus Christ, who, by his precious blood most fully satisfying for all my sins, hath delivered me from all the power of the devil, and so preserveth me that, without the will of my Heavenly Father, not so much as an hair may fall from my head: but rather on the contrary all things must be subservient to my salvation. Wherefore by his Spirit also He assureth me of everlasting life, and maketh me ready and prepared, that henceforth I may live to Him.

2. Q. How many things are necessary for thee to know, that thou, enjoying this comfort, mayst live and die happily?

A. Three. The first, what is the greatness of my sin and misery. The second, how I may be delivered from all sin and misery. The third, what thanks I owe unto God for this deliverance.

THE FIRST PART.

2D LORD'S-DAY.—*Of the Misery of man.*

3. Q. Whence knowest thou thy misery?

A. Out of the Law of God.

4. Q. What doth the Law of God require of us?

A. That doth Christ briefly teach us, Matt. xxii. 37—40.

Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the first and the great command; and the second is like to this: Thou shalt love thy neighbor

neighbor as thyself. On these two commandments hangeth the whole Law, and the Prophets.

Q. 5. Art thou able to keep all these things perfectly?

A. No truly. For by nature I am prone to the hatred of God, and of my neighbor.

Q. 6. Did God then make man so wicked and perverse?

A. Not so. But rather he made him good, and to his own Image, that is, endued with true righteousness and holiness, that he might rightly know God his Creator, and heartily love him, and live with him blessed for ever, and that to laud and magnify him.

Q. 7. Whence then ariseth this wickedness of man's nature?

A. From the fall and disobedience of our first parents, Adam and Eve; hence is our nature so corrupt, that we are all conceived, and born in sin.

Q. 8. Are we so corrupt that we are not at all apt to do well, and are prone to all vice?

A. Indeed we are: except we be regenerated by the Holy Ghost.

Q. 9. Doth not God then injury to man, who in the Law requireth that of him, which he is not able to perform?

A. No. For God had made man such a one, as he might perform it. But man by the impulsion of the Devil, and his own stubbornness, bereaved himself, and all his posterity of those divine graces.

Q. 10. Doth God leave this stubbornness and falling away of man unpunished?

A. No: but is angry in most dreadful manner, as well for the sins wherein we are born, as also for those which ourselves commit; and in most just judgment punisheth them with temporal and eternal punishments, as himself pronounceth; Cursed be he that confirmeth not all the words of this Law to do them.

Q. 11. Is not God therefore merciful?

A. Yea verily he is merciful, but so that he is also just;

as thyself. On these two commande hang the whole law and the prophets.

5. Q. Art thou able to keep all these things perfectly?

A. By no means: for by nature I am prone to the hatred of God, and of my neighbor.

3D LORD'S-DAY.

6. Q. Did God then make man so wicked and perverse?

A. By no means: but on the contrary He made him good and after his own image, that is, endued with righteousness and true holiness, that he might rightly know God his Creator, heartily love Him, live happily with Him for ever, and that to praise and magnify Him.

7. Q. Whence then proceedeth this depravity of the human nature?

A. From the fall and disobedience of our first parents, Adam and Eve: hence is our nature become so corrupt, that we are all conceived and born in sin.

8. Q. Are we then so corrupt, that we are not at all apt to do well, and are prone to all vice?

A. Indeed we are: except we be regenerated by the Holy Ghost.

4TH LORD'S-DAY.

9. Q. Doth not God then do any injury to man, who in the Law requireth that of him, which he is not able to perform?

A. By no means. For God made man such a one, that he might perform it: but man, by the instigation of the Devil, and his own stubbornness, bereaved himself, and all his posterity, of those divine graces.

10. Q. Doth God leave this stubbornness and backsliding of man unpunished?

A. By no means: but on the contrary is angry, in a most dreadful manner, as well for the sins wherein we are born, as for those which we ourselves commit; and, in most just judgement, punisheth them with temporal and everlasting punishments, as Himself pronounceth: "Cursed be he that continueth not in all the words of the law to do them."

11. Q. Is not God then also merciful?

A. Yea verily, He is merciful, but so that He is also

wherefore his justice requireth, that the same which is committed against the divine majesty of God, should also be recompensed with extreme, that is, everlasting punishments both of body and soul.

The Second Part.

OF MAN'S DELIVERY.

Q. 12. Seeing then by the just judgment of God, we are subject both to temporal and eternal punishments; is there yet any means or way remaining, whereby we may be delivered from these punishments, and be reconciled to God?

A. God will have his justice satisfied: wherefore it is necessary that we satisfy either by ourselves, or by another.

Q. 13. Are we able to satisfy by ourselves?

A. Not a whit. Nay rather we do every day increase our debt.

Q. 14. Is there any creature able in heaven or in earth, which is only a creature, to satisfy for us?

A. None. For first God will not punish that sin in any other creature, which man hath committed.* And further, neither can that which is nothing but a creature, sustain the wrath of God against sin, and deliver others from it.

Q. 15. What manner of Mediator then and Deliverer must we seek for?

A. Such a one verily as is very man, and perfectly just, and yet in power above all creatures, that is, who also is very God.

Q. 16. Wherefore is it necessary that he be very man, and perfectly just too?

A. Because the justice of God requireth that the same human nature which hath sinned, do itself likewise make recompense for sin, but he that is himself a sinner, cannot make recompense for others.†

Q. 17. Why must he also be very God?

A. That he might by his God-head sustain in his flesh

* Which man had committed. Edition of 1645. † Cannot make a recompense for others. Edition 1645.

just. Wherefore his justice requireth, that the sin, which is committed against the most high Majesty of God, should also be recompenced with extreme, that is everlasting punishments both of body and of soul.

THE SECOND PART.

5TH LORD'S-DAY.—*Of Man's Deliverance.*

12. Q. Since then, by the just judgement of God, we are subject both to temporal and eternal punishments; is there yet any mean or way remaining, whereby we may be delivered from these punishments, and be reconciled to God?

A. God will have his justice satisfied: wherefore it is necessary that we satisfy, either by ourselves or by another.

13. Q. Are we able to satisfy by ourselves?

A. By no means: but rather, we do every day increase our debt.

14. Q. Is there any creature in heaven or earth, which is only a creature, able to satisfy for us?

A. None. For first, God will not punish that sin in any other creature, which man hath committed. And further, neither can that, which is nothing but a creature, sustain the wrath of God against sin, and deliver others from it.

6TH LORD'S-DAY.

15. Q. What manner of Mediator and Deliverer must we seek for?

A. Such a one who is very man, and perfectly just, and yet in power above all creatures, that is, who at the same time also is very God.

16. Q. Wherefore is it necessary that He be very man, and perfectly just too?

A. Because the justice of God requireth, that the same nature of man which hath sinned, should itself likewise make recompense for sin: but he that is himself a sinner, cannot make recompense for others.

17. Q. Why must He at the same time also be very God?

A. That He might, by the power of his Godhead, sustain in his flesh the burden of God's wrath; and might

the burden of God's wrath, and might recover and restore unto us that righteousness and life which we lost.

Q. 18. And who is that Mediator which is together both very God, and a very perfectly just man?

A. Even our Lord Jesus Christ, who is made to us of God wisdom, righteousness, sanctification, and redemption.

Q. 19. Whence knowest thou this?

A. Out of the Gospel, which God first made known in Paradise, and afterwards did spread it abroad by the Patriarchs and Prophets, shadowed it by sacrifices and other Ceremonies of the Law, and lastly accomplished it by his only begotten Son.

Q. 20. Is then salvation restored by Christ to all men, who perished in Adam?

A. Not to all: but to those only who by a true faith are engrafted into him, and receive his benefits.

Q. 21. What is true faith?

A. It is not only a certain knowledge, whereby I surely assent to all things which God hath revealed unto us in his word, but also an assured trust, kindled in my heart by the Holy Ghost, through the Gospel; whereby I make my repose in God, being assuredly resolved that remission of sins, everlasting righteousness, and life is given not to others only, but to me also, and that freely through the mercy of God, for the merit of Christ alone.

Q. 22. What are those things which are necessary for a Christian man to believe?

A. All thing which are promised us in the Gospel; the sum whereof is briefly comprised in the Creed of the Apostles, or in the Articles of the Catholic and undoubted faith of all Christians.

Q. 23. Which is the Creed?

A. I believe in God the Father Almighty, Maker of heaven and earth:

2. And in Jesus Christ, his only son, our Lord:

recover and restore unto us that righteousness and life which we had lost.

18. Q. But who is that Mediator, who is together both very God, and a true, perfectly just man?

A. Even our Lord Jesus Christ, "who is made-to us of God wisdom, righteousness, sanctification, and redemption."

19. Q. Whence knowest thou this?

A. Out of the Gospel; which God first made known in Paradise, and afterwards did spread abroad by the patriarchs and prophets: shadowed it by sacrifices and other ceremonies of the Law: and lastly accomplished it by His only begotten Son.

7TH LORD'S-DAY.

20. Q. Is then salvation restored by Christ to all men who perished in Adam?

A. Not to all: but to those only, who by a true faith are engrafted into Him, and receive all his benefits.

21. Q. What is true faith?

A. It is not only a knowledge, whereby I firmly assent to all things, which God hath revealed unto us in His Word; but also an assured trust or confidence kindled in my heart, by the Holy Ghost, through the Gospel; whereby I acquiesce in God, being assuredly persuaded, that remission of sin, eternal righteousness and life, is given, not to others only, but to me also, and that freely, through the merits of Christ alone.

22. Q. What are those things which are necessary for a Christian to believe?

A. All things which are promised us in the Gospel: the sum whereof is briefly contained in the Creed of the Apostles; or in the Articles of the catholic and undoubted faith of all Christians.

23. Q. Which is that Creed?

A. i. I believe in God, the Father Almighty, Maker of heaven and earth:

ii. And in Jesus Christ his only-begotten Son our Lord:

3. Which was conceived by the Holy Ghost, born of the Virgin Mary :

4. Suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell :

5. The third day he rose again from the dead :

6. He ascended into heaven, and sitteth* at the right hand of God the Father Almighty.

7. From thence shall he come† to judge the quick and the dead.

8. I believe in the Holy Ghost.

9. I believe the holy Catholic Church, the communion of saints.

10. The forgiveness of sins.

11. The resurrection of the body.

12. And the life everlasting. Amen.

Q. 24. Into how many parts is this Creed divided ?

A. Into three parts. The first is, of God the eternal Father, and our Creation. The second, of God the Son, and our Redemption. The third, of God the Holy Ghost, and our Sanctification.

Q. 25. Seeing there is but one only substance of God, why namest thou these three, the Father, the Son, and the Holy Ghost ?

A. Because God hath so manifested himself in his word, that these three distinct persons are that one true and everlasting God.

Q. 26. What believest thou, when thou sayest, I believe in God the Father Almighty, Maker of heaven and earth ?

A. I believe the everlasting Father of our Lord Jesus Christ, who hath made of nothing heaven and earth, with all that are in them, who likewise upholdeth and governeth the same by his eternal counsel and providence ; to be my

* On the right hand. Ed. 1645 † From thence he shall come. Ed. 1645.

† Into how many parts is the Creed divided ? Edition 1645.

iii. Who was conceived by the Holy Ghost ; born of the Virgin Mary :

iv. Suffered under Pontius Pilate ; was crucified, dead and buried ; He descended into hell :

v. The third day He rose again from the dead :

vi. He ascended into heaven, and sitteth at the right hand of God the Father Almighty :

vii. From thence shall He come to judge the quick and the dead.

viii. I believe in the Holy Ghost.

ix. I believe an Holy Catholic Church ; the communion of saints :

x. The forgiveness of sins :

xi. The resurrection of the body :

xii. And the life everlasting. Amen. .

8TH LORD'S-DAY.

24. Q. Into how many parts is this Creed divided ?

A. Into three parts. The first is of God the Father and our creation ; the second, of God the Son and our redemption ; the third, of God the Holy Ghost and our sanctification.

25. Q. Since there is but one only Divine Essence, why namest thou these three, the FATHER, the SON, and the HOLY GHOST ?

A. Because God hath so revealed Himself in His Word, that these three distinct Persons are that one true and eternal God.

9TH LORD'S-DAY.—*Of God the Father.*

26. Q. What believest thou when thou sayest, I BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH ?

A. I believe the everlasting Father of our Lord Jesus Christ, (who hath made of nothing heaven and earth, with all that are in them, who likewise upholdeth and governeth the same by his eternal counsel and providence) to be my

God and my Father for Christ's sake, and therefore I do trust in him, and so rely on him, that I may not doubt but he will provide all things necessary both for my soul and body. And further whatsoever evils he sendeth on me in this troublesome life, he will turn them to my safety, seeing both he is able to do it, as being God Almighty; and willing to do it, as being a bountiful father.

Q. 27. What is the providence of God?

A. The almighty power of God everywhere present, whereby he doth, as it were with his hand, uphold and govern heaven and earth, with all the creatures therein: so that those things which grow in the earth, as likewise rain and drought, fruitfulness and barrenness, meat and drink, health and sickness, riches and poverty, in a word, all things come not rashly or by chance, but by his fatherly counsel and will.

Q. 28. What doth this knowledge of the creation, and providence of God profit us?

A. That in adversity we may be patient, and thankful in prosperity, and have hereafter our chiefest hope reposed in God our most faithful Father, being sure that there is nothing which may withdraw us from his love, forasmuch as all creatures are so in his power, that without his will they are not able not only to do anything, but not so much as once to move.

The Second Part of the Creed.

OF GOD THE SON, THE REDEEMER.

Q. 26. Why is the Son of God called Jesus, that is, a Saviour?

A. Because he saveth us from all our sins: neither ought any safety to be sought for from any other, nor can elsewhere be found.

Q. 30. Do they then believe in the only Saviour Jesus, who seek for happiness and safety of the Saints, or of themselves, or elsewhere?

A. No. For although in word they boast themselves of him as their Saviour, yet indeed they deny the only Saviour Jesus. For it must needs be that either Jesus is

God and my Father for Christ's sake; and therefore I do so trust in Him, and so rely on Him, that I may not doubt that He will provide all things necessary both for my soul and body. And further, whatsoever evils He sendeth on me in this troublesome life, He will turn them to my safety; since both He is able to do it as being God Almighty, and willing to do it as being a bountiful Father.

10TH LORD'S-DAY.

27. Q. What is the Providence of God?

A. The almighty power of God, everywhere present, whereby He doth, as it were, with his Hand uphold and govern heaven and earth, with all the creatures therein: so that those things which grow in the earth,—as likewise rain and drought, fruitfulness and barrenness, meat and drink, health and sickness, riches and poverty,—in a word, all things come not rashly or by chance, but by his fatherly counsel and will.

28. Q. What doth this knowledge of the Creation and Providence of God profit us?

A. That in adversity we may be patient, and thankful in prosperity; and have hereafter our chiefest hope placed in God our most faithful Father; being sure that there is nothing which may withdraw us from His love; forasmuch as all creatures are so in His power, that without His will they are not able, not only to do anything, but not so much as once to move.

11TH LORD'S-DAY.—*Of God the Son.*

29. Q. Why is the Son of God called Jesus,—that is, a Saviour?

A. Because He saveth us from all our sins: neither ought any safety to be sought for from any other, nor can elsewhere be found.

30. Q. Do they then believe in the only Saviour Jesus, who seek for happiness and safety of the saints, or of themselves, or elsewhere?

A. No. For although in word they boast themselves of Him as their Saviour, yet in deed they deny the only Saviour Jesus. For it must needs be, that either Jesus is not a

not a perfect Saviour, or that they who embrace him as their Saviour with a true faith possess all things in him, which are required unto salvation.

Q. 31. Why is he called CHRIST, that is, Anointed?

A. Because he was ordained of the Father, and anointed of the Holy Ghost, the chief Prophet and Doctor, who hath opened unto us the secret counsel, and all the will of his Father concerning our Redemption : And the High Priest, who with that one only sacrifice of his body hath redeemed us, and doth continually make intercession to his Father for us. And a King, who ruleth us by his word and spirit, and defendeth and maintaineth that salvation which he hath purchased for us.

Q. 32. But why art thou called a Christian?

A. Because through faith I am a member of Jesus Christ, and partaker of his anointing ; that both I may confess his name, and present myself unto him a lively sacrifice of thankfulness, and also may in this life fight against sin and Satan with a free and good conscience, and afterward enjoy an everlasting kingdom with Christ over all creatures.

Q. 33. For what cause is Christ called the only-begotten Son of God, when we also are the sons of God?

A. Because Christ alone is the coeternal and natural Son of the eternal Father, and we are but sons adopted of the Father by grace for his sake.

Q. 34. Wherefore callest thou him our Lord?

A. Because he, redeeming and ransoming both our body and soul from sins, not with gold nor silver, but with his precious blood, and delivering us from all the power of the Devil, hath set us free to serve him.

Q. 35. What believest thou, when thou sayest, he was conceived by the Holy Ghost, and born of the Virgin Mary?

A. That the Son of God, who is, and continueth true

perfect Saviour, or that they who embrace Him as their Saviour, with a true faith, possess all things in Him which are required unto salvation.

12TH LORD'S-DAY.

31. Q. Why is he called CHRIST,—that is, Anointed?

A. Because He was ordained of the Father, and anointed of the Holy Ghost, the chief Prophet and Teacher; who hath opened unto us the secret counsel, and all the will of his Father concerning our redemption: and the High Priest; who, with that one only sacrifice of His body, hath redeemed us, and doth continually make intercession with His Father for us: and the eternal King; who ruleth us by His Word and Spirit, and defendeth and maintaineth that salvation which He hath purchased for us.

32. Q. But why art thou called a CHRISTIAN?

A. Because through faith I am a member of Jesus Christ, and partaker of his anointing, that both I may confess his Name, and present myself unto Him a lively sacrifice of thankfulness; also may in this life fight against sin and Satan with a free and good conscience, and afterward enjoy an eternal kingdom with Christ over all creatures.

13TH LORD'S-DAY.

33. Q. For what cause is Christ called the ONLY-BEGOTTEN SON OF GOD, when we also are the sons of God?

A. Because Christ alone is the eternal and natural Son of the eternal Father; and we are but sons adopted of the Father, by grace, for his sake.

34. Q. Wherefore callest thou Him our LORD?

A. Because He hath redeemed both our body and soul from sin, not with gold nor silver, but with his precious blood, and hath delivered us from all the power of the devil, and hath hereby acquired a right to claim us as his own property.

14TH LORD'S-DAY.

35. Q. What believest thou when thou sayest, HE WAS CONCEIVED BY THE HOLY GHOST, AND BORN OF THE VIRGIN MARY?

A. That the Son of God, who is and continueth true

and everlasting God, took the very nature of man, of the flesh and blood of the Virgin Mary, by the working of the Holy Ghost, that withal he might be the true seed of David, like unto his brethren in all things, sin excepted.

Q. 36. What profit takest thou by Christ's holy conception and nativity?

A. That he is our Mediator, and doth cover with his innocency and perfect holiness my sins, in which I was conceived, that they may not come in the sight of God.

Q. 37. What believest thou when thou sayest, He suffered?

A. That he all the time of his life which he led in the earth, but especially at the end thereof, sustained the wrath of God both in body and soul, against the sin of all mankind, that he might by his passion, as the only propitiatory sacrifice, deliver our body and soul from everlasting damnation and purchase unto us the favor of God, righteousness, and everlasting life.

Q. 38. For what cause should he suffer under Pilate as being his judge?

A. That he being innocent and condemned before a civil Judge, might deliver us from the severe judgment of God, which remained for all men,

Q. 39. But is there any thing more in it that he was fastened to the Cross, than if he had suffered any other kind of death?

A. There is more. For by this I am assured that he took upon himself the curse which did lie on me. For the death of the cross was accursed of God.

Q. 40. Why was it necessary for Christ to humble himself unto death?

A. Because the justice and truth of God could by no other means be satisfied for our sins, but by the very death of the Son of God.

Q. 41. To what end was he buried also?

A. That thereby he might make manifest that he was dead indeed.

and everlasting God, assumed the very nature of man, of the flesh and blood of the Virgin Mary, by the operation of the Holy Ghost ; that He might also be the true seed of David, like unto his brethren in all things, sin excepted.

36. Q. What profit dost thou enjoy by Christ's holy conception and nativity ?

A. That He is our Mediator, and doth cover with his innocence and perfect holiness my sins, in which I was conceived, that they may not come in the sight of God.

15TH LORD'S-DAY.

37. Q. What believest thou when thou sayest, He suffered ?

A. That He, all the time of his life which He lived upon earth, but especially at the end thereof, sustained the wrath of God, both in body and soul, against the sin of all mankind, that He might by his passion, as the only propitiatory sacrifice, deliver our body and soul from everlasting damnation, and purchase unto us the favour of God, righteousness, and everlasting life.

38. Q. For what cause should He suffer UNDER PONTIUS PILATE as his judge ?

A. That He, being innocent and condemned before a civil judge, might deliver us from the severe judgment of God, which remained for all men.

39. Q. But is there not somewhat more in it, that He was fastened to the cross, than if He had suffered any other kind of death ?

A. There is certainly more : For by this I am assured, that He took upon Himself the curse which did lie on me : for the death of the cross was cursed of God.

16TH LORD'S-DAY.

40. Q. Why was it necessary for Christ to humble Himself unto DEATH ?

A. Because the justice and truth of God could by no other means be satisfied for our sins than by the very death of the Son of God.

41. Q. To what end was He BURIED also ?

A. That thereby He might demonstrate that He was really dead.

Q. 42. But since that Christ died for us, why must we also die?

A. Our death is not a satisfaction for our sins, but the abolishing of sin, and our passage into life everlasting.

Q. 43. What other commodity* receive we by the sacrifice and death of Christ?

A. That by the virtue of his death, our old man is crucified, slain, and buried together with him, that henceforth evil lusts and desires may not reign in us, but we may offer ourselves unto him a sacrifice of thanksgiving.

Q. 44. Why is there added, He descended into Hell?

A. That in my greatest pains, and most grievous tentations, I may support myself with this comfort, that my Lord Jesus Christ hath delivered me, by the unspeakable distresses, torments, and terrors of his soul, into which he was plunged both before, and then especially when he hanged on the cross, from the straits and torments of hell.

Q. 45. What doth the resurrection of Christ profit us?

A. First by his resurrection he vanquished death, that he might make us partakers of that righteousness which he had gotten us by his death. Again we are now also stirred up by his power to a new life. Lastly, the resurrection of our head Christ, is a pledge unto us of our glorious resurrection.

Q. 46. How understand you that, He ascended into heaven?

A. That Christ, his disciples looking on, was taken up from the earth into heaven, and yet still is there for our sakes, and will be, until he come again to judge the quick and dead.†

Q. 47. Is not Christ with us then until the end of the world as he hath promised?

A. Christ is true God, and true man : and so according to his manhood, he is not now on earth : but according to

* What other commodities. Edition 1645. † To judge the quick and the dead. Edition 1646.

42. Q. But since that Christ died for us, why must we also die ?

A. Our death is not a satisfaction for our sins, but the abolishing of sin; and our passage into everlasting life.

43. Q. What other benefit do we receive by the sacrifice and death of Christ ?

A. That by the virtue of his death our old man is crucified, slain, and buried together with Him : that henceforth corrupt inclinations and carnal desires may not reign in us, but that we may offer ourselves unto Him, a sacrifice of thanksgiving.

44. Q. Why is there added, HE DESCENDED INTO HELL ?

A. That, in my greatest pains and most grievous temptations, I may support myself with this comfort ; that my Lord Jesus Christ hath delivered me from the sorrows and torments of hell, by the unspeakable distresses, torments, and terrors of his soul, into which He was plunged, both before, and then especially, when He hung on the cross.

17TH LORD'S-DAY.

45. Q. What does the RESURRECTION of Christ profit us ?

A. First, by his *Resurrection* He vanquished death, that He might make us partakers of that righteousness, which He had purchased for us by his death. Again we are now also excited by his power to a new life. Lastly, the *Resurrection* of our head Christ, is a pledge unto us of our glorious resurrection.

18TH LORD'S-DAY.

46. Q. How understand you that, HE ASCENDED INTO HEAVEN ?

A. That Christ (his disciples looking on) was taken up from earth into heaven, and is still there for our sakes, and will be, until He come again to judge the quick and the dead.

47. Q. Is not Christ then with us until the end of the world. as He hath promised ?

A. Christ is true God, and true man : and so, according to his human nature, He is not now on earth ; but, accord-

his godhead, his majesty, his grace, and spirit, he is at no time from us.

Q. 48. Are not by this means the two natures in Christ pulled asunder, if his humanity be not wheresoever his divinity is?

A. No: For seeing his Divinity is incomprehensible, and everywhere present, it followeth necessarily that the same is without the bounds of his human nature which he took to him, and yet is nevertheless in it,* and abideth personally united to it.

Q. 49. What fruit doth the ascension of Christ into heaven bring us?

A. First, that he maketh intercession to his Father in heaven for us. Next that we have our flesh in heaven, that we may be confirmed thereby, as by a sure pledge, that it shall come to pass, that he who is our head, will lift up us his members† unto him. Thirdly that he sendeth us his spirit instead of a pledge between him and us, by whose forcible working we seek after, not earthly, but heavenly things, where he himself is sitting at the right hand of God.

Q. 50. Why is it further said, He sitteth at the right hand of God?

A. Because Christ therefore is ascended into heaven, to show there that he† is the Head of the Church, by whom the Father governeth all things.

Q. 51. What profit is this glory of our Head, Christ, unto us?

A. First, that through his Holy Spirit, he poureth upon us his members, heavenly graces. Then that he shieldeth and defendeth us by his power against all our enemies.

Q. 52. What comfort hast thou by the coming again of Christ to judge the quick and the dead?

A. That in all my miseries and persecutions I look with my head lifted up, for the very same, who before yielded himself unto the judgment of God for me, and took away all

* And yet it is nevertheless in it. † Will lift up his members. ‡ To show thereby that he is. Edition 1645.

ing to his Godhead, majesty, grace, and Spirit, He is at no time absent from us.

48. Q. Are not by this means the two natures in Christ pulled asunder, if his human nature be not wheresoever his Divine nature is?

A. Not at all: for since the Divinity is incomprehensible, and everywhere present, it followeth necessarily, that the same is without the bounds of the human nature, which He assumed, and yet is nevertheless in it, and abideth personally united to it.

49. Q. What fruit doth the Ascension of Christ into heaven bring us?

A. First, that He maketh intercession with his Father in heaven for us. Next, that we have our flesh in heaven, that we may be confirmed thereby, as by a sure pledge, that it shall come to pass, that He who is our Head will lift up his members unto Him. Thirdly, that He sendeth us his Spirit instead of a pledge between Him and us, by whose efficacy we seek after, not earthly, but heavenly things, where He himself is sitting at the right hand of God.

19TH LORD'S-DAY.

50. Q. Why is it further said, He sitteth at the right hand of God?

A. Because Christ therefore is ascended into heaven, to show there, that He is the Head of the Church, by whom the Father governeth all things.

51. What profit is this glory of our head Christ unto us?

A. First, that, through his Holy Spirit, He poureth out upon his members heavenly graces. Then, that he shieldeth and defendeth us by his power against our enemies.

52. Q. What comfort hast thou by the COMING AGAIN OF CHRIST TO JUDGE THE QUICK AND THE DEAD?

A. That, in all my miseries and persecutions, I look, with my head lifted up, for the very same Saviour, who before offered Himself unto the judgement of God for me, and took away all malediction from me, to come Judge

malediction from me, to come Judge from heaven, to throw all his and my enemies into everlasting pains, but to translate me with all his chosen, unto himself, into celestial joys and everlasting glory.

Q. 53. What believest thou concerning the Holy Ghost?

A. First, that he is true and coeternal God with the eternal Father and the Son: Secondly, that he is also given to me, to make me through a true faith partaker of Christ and all his benefits, to comfort me, and to abide with me for ever.

Q. 54. What believest thou concerning the holy and catholic Church of Christ?

A. I believe that the Son of God doth from the beginning of the world to the end, gather, defend, and preserve unto himself by his Spirit and word, out of whole mankind a company chosen to everlasting life, and agreeing in true faith: and that I am a lively member of that company, and so shall remain for ever.

Q. 55. What mean these words, The communion of Saints?

A. First that all and every one, who believeth, are in common partakers of Christ and all his graces, as being his members. And then, that every one ought readily and cheerfully to bestow the gifts and graces which they have received, to the common commodity and safety of all.

Q. 56. What believest thou concerning remission of sins?

A. That God for the satisfaction made by Christ, hath put out all the remembrance of my sins,* and also of that corruption within me, wherewith I must fight all my life time, and doth freely endow me with the righteousness of Christ, that I come not at any time into judgment.

Q. 57. What comfort hast thou by the resurrection of the flesh?

A. That not only my soul, after it shall depart out of my

* All remembrances of my sins. Ed. 1646.

from heaven ; to throw all his and my enemies into everlasting pains: but to translate me, with all his chosen, unto Himself, into celestial joys, and everlasting glory.

20TH LORD'S-DAY.—*Of God the Holy Ghost.*

53. Q. What believest thou concerning the HOLY GHOST?

A. First, that He is true and co-eternal God, with the eternal Father and the Son. Secondly, that He is also given unto me, to make me, through a true faith, partaker of Christ and all his benefits; that He may comfort me, and abide with me forever.

21ST LORD'S-DAY.

54. Q. What believest thou concerning the HOLY CATHOLIC CHURCH OF CHRIST?

A. I believe that the Son of God doth, from the beginning of the world to the end, gather, defend, and preserve unto Himself by his Spirit and Word, out of whole mankind, a society chosen to everlasting life, and agreeing in true faith. And that I am a lively member of that society, and so shall remain for ever.

55. Q. What mean these words, THE COMMUNION OF SAINTS?

A. First, that all and every one who believe are in common partakers of Christ and all his graces, as being his members. And then, that every one ought readily and cheerfully to bestow the Gifts, which they have received, to the common benefit and salvation of all.

56. Q. What believest thou concerning the REMISSION OF SINS?

A. That God, for the satisfaction made by Christ, hath put out all the remembrance of my sins, and also of that corruption within me, wherewith I must fight all my lifetime; and doth freely bestow on me the righteousness of Christ, that I may not at any time come into judgment.

22D LORD'S-DAY.

57. Q. What comfort hast thou by the RESURRECTION OF THE FLESH?

A. That not only my soul, after it shall have departed

body, shall presently be taken up to Christ her head, but that this my flesh also, being raised up by the power of Christ, shall be again united to my soul, and shall be made like to the glorious body of Christ.

Q. 58. What comfort takest thou of the Article of everlasting life?

A. That forasmuch as I feel already in my heart the beginning of everlasting life, it shall at length come to pass, that after this life I shall enjoy full and perfect bliss, wherein I may magnify God for ever; which blessedness verily, neither eye hath seen, nor ear hath heard, neither hath any man in thought conceived it.

Q. 59. But when thou believest all these things, what profit redoundeth thence unto thee?

A. That I am righteous in Christ before God, and an heir of eternal life.

Q. 60. How art thou righteous before God?

A. Only by faith in Christ Jesus: so that, although my conscience accuse me, that I have grievously trespassed against all the commandments of God, and have not kept one of them: and further am as yet prone to all evil: yet notwithstanding (if I embrace these benefits of Christ with a true confidence and persuasion of mind) the full and perfect satisfaction, righteousness and holiness of Christ, without any merit of mine, of the mere mercy of God, is imputed and given unto me, and that so as if I neither had committed any sin, neither any corruption did stick unto me, yea as if I myself had perfectly accomplished that obedience, which Christ accomplished for me.

Q. 61. Why affirmest thou, that thou art made righteous by faith only?

A. Not for that I please God through the worthiness of mere faith, but because only the satisfaction, righteousness, and holiness of Christ is my righteousness before God: and I cannot take hold of it, or apply it unto myself any other way than by faith.

out of my body, shall presently be taken up to Christ its Head; but that this my flesh also, being raised up by the power of Christ, shall be again united to my soul, and shall be made like unto the glorious body of Christ.

58. Q. What comfort takest thou from the article of EVERLASTING LIFE?

A. That, for as much as I feel already in my heart the beginning of everlasting life, it shall come to pass, that after this life I shall enjoy full and perfect bliss, wherein I may magnify God for ever; which blessedness, "neither eye hath seen, nor ear hath heard, neither hath any man in thought conceived it."

23D LORD'S-DAY.

59. Q. But when thou believest all these things, what profit roundeth thence unto thee?

A. That I am righteous in Christ before God, and an heir of eternal life.

60. Q. How art thou righteous before God?

A. Only by true faith in Christ Jesus. So that, although my conscience accuse me, that I have grievously trespassed against all the commands of God, and have not kept one of them, and, further, am as yet prone to all evil: yet notwithstanding (if I embrace these benefits of Christ with a true confidence of mind) the perfect satisfaction, righteousness, and holiness of Christ, (without any merit of mine, from the mere mercy of God) is imputed and given unto me, and that so as if neither I had committed any sin, neither any corruption did inhere in me; yea as if I myself had perfectly accomplished that obedience, which Christ accomplished for me.

61. Q. Why affirmest thou, that thou art made righteous by faith only?

A. Not that I please God through the worthiness of my faith: but because only the satisfaction, righteousness and holiness of Christ is my righteousness before God; and I cannot embrace or apply it unto myself any other way than by faith.

Q. 62. Why cannot our good works be righteousness, or some part of righteousness before God?

A. Because that righteousness, which must stand fast before the judgment of God, must be in all points perfect, and agreeable to the law of God. Now our works, even the best of them, are imperfect in this life, and defiled with sin.

Q. 63. How is it that our good works merit nothing, seeing God promiseth that he will give a reward for them, both in this life and in the life to come?

A. That reward is not given of merit, but of grace.

Q. 64. But doth not this doctrine make men careless and profane?

A. No. For neither can it be, but they which are incorporated into Christ through faith, should bring forth the fruits of thankfulness.

OF THE SACRAMENTS.

Q. 65. Seeing then that only faith maketh us partakers of Christ and his benefits, whence doth it proceed?

A. From the Holy Ghost, who kindleth it in our hearts by the preaching of the Gospel, and confirmeth it by the use of the Sacraments.

Q. 66. What are the Sacraments?

A. They are sacred signs and seals set before our eyes, and ordained of God for this cause,* that he may declare and seal by them the promise of his Gospel unto us, to wit, that he giveth freely remission of sins, and life everlasting not only to all in general, but to every one in particular that believeth, for that only sacrifice of Christ, which he accomplished upon the cross.

Q. 67. Do not then both the Word and Sacraments tend to that end, as to lead our faith unto the sacrifice of Christ finished on the Cross, as to the only ground of our salvation?

A. It is even so. For the Holy Ghost teacheth us by the Gospel, and assureth us by the Sacraments, that the salva-

* Ordained of God for his cause. Ed. 1645.

24TH LORD'S-DAY.

62. Q. Why cannot our good works be righteousness, or some part of righteousness before God?

A. Because that righteousness which must stand before the judgment of God, must be in all points perfect, and agreeable to the Law of God. But our works, even the best of them, are imperfect in this life, and defiled with Sin.

63. Q. How is it that our good works merit nothing, since God promises that He will give a reward for them, both in this life, and in the life to come?

A. That reward is not given out of merit, but of grace.

64. Q. But doth not this doctrine make men secure and profane?

A. No. For it is impossible that they who are incorporated into Christ through faith, should not bring forth the fruits of thankfulness.

25TH LORD'S-DAY.—*Of the Sacraments.*

65. Q. Since then that only faith maketh us partakers of Christ and all his benefits, whence doth this faith proceed?

A. From the Holy Ghost, who kindleth it in our hearts by the preaching of the Gospel, and confirmeth it by the use of the Sacraments.

66. Q. What are the Sacraments?

A. They are holy visible signs and seals ordained by God for this end, that He may more fully declare and seal by them the promise of his Gospel unto us: to wit, that, not only unto all believers in general, but unto each of them in particular, He freely giveth remission of sins and life eternal, upon the account of that only sacrifice of Christ which He accomplished upon the cross.

67. Q. Do then both the Word and Sacraments tend to that end, to lead our faith unto the sacrifice of Christ finished on the cross, as the only ground of our salvation?

A. It is even so. For the Holy Ghost teacheth us by the Gospel, and assureth us by the Sacraments, that the

tion of all of us standeth in the only sacrifice of Christ offered for us upon the cross.

Q. 68. How many Sacraments hath Christ ordained in the New Testament?

A. Two. Baptism, and the Holy Supper.

OF BAPTISM.

Q. 69. How art thou admonished and assured in Baptism, that thou art partaker of the only sacrifice of Christ?

A. Because CHRIST commanded the outward washing of water, adjoining this promise thereunto, that I am no less assuredly washed by his blood and spirit from the uncleanness of my soul, that is, from all my sins, than I am washed outwardly with water, whereby all the filthiness of the body useth to be purged.

Q. 70. What is it to be washed with the blood and spirit of Christ?

A. It is to receive of God forgiveness of sins freely, for the blood of Christ, which he shed for us in his sacrifice on the Cross. And also to be renewed by the Holy Ghost, and through his sanctifying of us, to become members of Christ, that we may more and more die to sin, and live holy, and without blame.

Q. 71. Where doth Christ promise us that he will as certainly wash us with his blood and spirit, as we are washed with the water of Baptism?

A. In the institution of Baptism; the words whereof are these. *Go and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost. He that shall believe, and be baptized, shall be saved: but he that will not believe shall be damned.* This promise is repeated again, whereas the Scripture calleth Baptism, the washing of the new birth, and forgiveness of sins.

Q. 72. Is then the outward Baptism of water the washing away of sins?

whole of our salvation dependeth upon the only sacrifice of Christ, offered for us upon the cross.

68. Q. How many Sacraments hath Christ ordained in the New Covenant?

A. Two, Holy Baptism, and the Holy Supper.

26TH LORD'S-DAY—*Of Baptism..*

69. Q. How art thou admonished and assured in Baptism, that thou art a partaker of that only sacrifice of Christ?

A. Because Christ commanded the outward washing of water; adjoining this promise thereunto, that I am no less assuredly washed by His Blood and Spirit from the uncleanness of my soul, that is, from all my sins, than I am washed outwardly with water, whereby all the filthiness of the body useth to be purged.

70. Q. What is it to be washed with the Blood and Spirit of Christ?

A. It is to receive of God forgiveness of sins freely for the blood of Christ, which He shed for us in his sacrifice on the cross. And also to be renewed by the Holy Ghost, and, through his sanctifying of us, to become members of Christ, that we may more and more die unto sin, and live holy and without blame.

71. Q. Where hath Christ promised that He will as certainly wash us with his Blood and Spirit, as we have been washed with the water of Baptism?

A. In the institution of Baptism; the words whereof are these: "Go, and teach all nations, baptizing them in the Name of the Father, the Son, and the Holy Ghost. He that believeth and is baptized shall be saved: but he that believeth not, shall be damned." This promise is repeated again, where the Scripture calleth baptism, "the washing of the new birth," and "forgiveness of sins."

27TH LORD'S-DAY.

72. Q. Is then the outward Baptism of water itself the washing away of sin?

A. It is not. For the blood of Christ alone cleanseth us from all sin.

Q. 73. Why then doth the Holy Ghost call Baptism the washing of the new birth, and forgiveness of sins?

A. God speaketh so not without great cause: to wit, not only to teach us, that as the filth of our body is purged by water, so our sins also are purged by the blood and spirit of Christ: but much more to assure us by this divine token and pledge, that we are as verily washed from our sins with the inward washing, as we are washed by the outward and visible water.

Q. 74. Are infants to be baptized also?

A. What else? For seeing they belong as well unto the covenant and church of God, as they who are of a full age; and seeing also unto them is promised remission of sins by the blood of Christ, and the Holy Ghost the worker of faith, as well as unto those of full growth, they are by Baptism to be ingrafted into the church of God, and to be discerned from the children of infidels, in like sort as in the Old Testament was done by circumcision, in place whereof* is Baptism succeeded in the New Testament.

OF THE LORD'S SUPPER.

Q. 75. How art thou in the Lord's Supper admonished and warranted, that thou art partaker of that only sacrifice of Christ offered on the Cross, and of his benefits?

A. Because Christ hath commanded me and all the faithful to eat of this bread broken, and to drink of the cup distributed, in remembrance of him, with this promise adjoined. First, that his body was as certainly broken and offered for me on the Cross, and his blood shed for me, as I behold with my eyes the bread of the Lord broken unto me, and the cup communicated to me; and further, that my soul is no less assuredly fed to everlasting life with his

* In the place whereof is Baptism. Ed. 1645.

A. It is not: For the blood of Jesus Christ alone, and the Holy Ghost, cleanseth us from all sin.

73. Q. Why then doth the Holy Ghost call Baptism, the washing of the new birth, and cleansing from sin?

A. God speaketh so not without great cause: to wit, not only to teach us, that, as the filthinesses of our body are purged by water, so our sins also are expiated by the Blood and Spirit of Christ. But much more to assure us by this Divine token and pledge, that we are no less truly washed from our sins with the inward washing, than we are washed by the outward and visible water.

74. Q. Are infants to be baptised also?

A. By all means: For since they belong as well unto the Covenant and Church of God, as they who are of full age; and since also unto them is promised remission of sins, by the blood of Christ and the Holy Ghost, the worker of faith, as well as unto those of full growth; they are by baptism (as a seal of the Covenant) to be engrafted into the Church of God, and to be distinguished from the children of Infidels, in like manner as was done by Circumcision under the old Covenant, in place whereof Baptism succeeded under the new Covenant.

28TH LORD'S-DAY.—*Of the Holy Supper of the Lord.*

75. Q. How art thou in the Lord's Supper admonished and assured, that thou art a partaker of that only sacrifice of Christ offered on the cross, and of all his benefits?

A. Because Christ hath commanded me, and all the faithful, to eat of this bread broken, and to drink of the cup distributed, in remembrance of Him, with these promises adjoined: First, that his body was as certainly broken and offered for me on the cross, and his blood shed for me, as I behold with my eyes the bread of the Lord broken unto me, and the cup communicated to me: And further, that my soul is no less assuredly fed to everlasting life with

body, which was crucified for us, and his blood, which was shed for us, than I receive and taste by the mouth of my body the bread and wine, the signs of the body and blood of our Lord, received at the hand of the Minister.

Q. 76. What is it to eat the body of Christ crucified, and to drink of his blood that was shed?

A. It is not only to embrace by an assured confidence of mind the whole passion and death of Christ, and thereby to obtain forgiveness of sins and everlasting life: but also by the Holy Ghost, who dwelleth both in Christ and us, so more and more to be united to his sacred body, that though he be in heaven, and we in earth, yet nevertheless are we flesh of his flesh, and bone of his bones: and as all the members of the body are by one soul, so are we also quickened and guided by one and the same Spirit.

Q. 77. Where hath Christ promised, that he will as certainly give his body and blood so to be eaten and drunken, as they eat this bread broken, and drink this cup?

A. In the institution of his Supper, the words whereof are these: *Our Lord Jesus Christ, in the night that he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat, This is my body which is broken for you: this do you in remembrance of me. Likewise also he took the cup, when he had supped, and said, This cup is the new Testament in my blood: this do, as often as ye shall drink it, in remembrance of me. For as often as ye shall eat this bread, and drink this cup, ye shew the Lord's death till he come. This promise is repeated by St. Paul, when he sayeth: The* cup of thanksgiving, wherewith we give thanks, is it not the communion of the blood of Christ? For we that are many, are one bread and one body, because we all are partakers of one bread.*

Q. 78. Are then the bread and wine, made the very body and blood of Christ?

A. No verily. But as the water of Baptism is not turned

* This cup of Thanksgiving. Ed. 1545.

his body which was crucified for us, and his blood which was shed for us, than I taste by the mouth of my body the bread and wine, the signs of the body and blood of our Lord, received from the hand of the minister.

76. Q. What is it to eat the body of Christ crucified, and to drink his blood which was shed?

A. It is not only to embrace, by an assured confidence of mind, the whole passion and death of Christ, and thereby to obtain forgiveness of sins and eternal life; but also, by the Holy Ghost, who dwelleth both in Christ and us, more and more to be united to his sacred body: so that, though He be in heaven, and we on earth, yet, nevertheless, we are flesh of his flesh, and bone of his bones. And, as all the members of the body are quickened and governed by one soul, so are we also by one and the same Spirit.

77. Q. Where hath Christ promised that He will as certainly give his body and blood so as to be ate and drunk by believers, as they eat this bread broken, and drink this cup?

A. In the institution of His Supper, the words whereof are these: "The Lord Jesus in the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in my blood: this do ye, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

This promise is repeated by St. Paul, when he saith, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread and one body; because we are all partakers of of that one bread."

29TH LORD'S-DAY.

78. Q. Are then the bread and wine become the very body and blood of Christ?

A. Not at all: But, as the water of Baptism is not turned into the blood of Christ, nor is it the washing away

into the blood of Christ, but is only a sign and pledge of those things that are sealed to* us in Baptism: so neither is the bread of the Lord's Supper the very body of Christ: Although according to the manner of Sacraments, and that form of speaking of them, which is usual unto† the Holy Ghost, the bread is called the body of Christ.

Q. 79. Why then doth Christ call the bread his body, and the cup his blood, or the new Testament in his blood: and Paul also calleth bread and wine, the communion of the body and blood of Christ?

A. Christ not without great consideration speaketh so: to wit, not only for to teach us, that as the bread and wine sustain the life of the body, so also his crucified body, and blood shed, are indeed the meat and drink of our soul, whereby it is nourished to eternal life: But much more, that by this visible sign and pledge he may assure us, that we are as verily partakers of his body and blood through the working of the Holy Ghost, as we do receive by the mouth of our body these holy signs in remembrance of him: and further also, that that his suffering and obedience is so certainly ours, as though we ourselves had suffered punishments for our sins, and had satisfied God.

Q. 80. What difference is there between the Lord's Supper and the Popish Mass?

A. The supper of the Lord testifieth to us that we have perfect forgiveness of all our sins for that only sacrifice of Christ, which himself once fully wrought on the Cross: Then also that we by the Holy Ghost are grafted into Christ, who now according to his human nature is only in heaven at the right hand of his Father, and there will be worshipped of us. But in the Mass it is denied, that the quick and the dead have remission of sins for the only passion of Christ; except also Christ be daily offered of them by their sacrificers. Farther also it is taught, that Christ is bodily under the forms of bread and wine, and therefore

* Sealed unto us in Baptism. † Which is usual to the Holy Ghost. Ed. 1645.

of sin itself, but is a sign and pledge of those things ; so neither is the bread of the Lord's Supper the very body of Christ, although, according to the manner of Sacraments, and that form of speaking of them which is usual unto the Holy Ghost, the bread is called the body of Christ.

79. Q. Why then doth Christ call the bread his body, and the cup his blood, or the new covenant in his blood ? And Paul also calleth bread and wine "the communion of the body and blood of Christ" ?

A. Christ speaketh so not without great reason : to wit, not only to teach us, that, as the bread and wine sustain the life of the body, so also his crucified body and shed blood are indeed the meat and drink of our souls, whereby they are nourished to eternal life ; but much more that, by this visible sign and pledge, He may assure us, that we are as verily partakers of his body and blood, through the operation of the Holy Ghost, as we do receive by the mouth of our body, these holy signs in remembrance of Him. And further also, that his sufferings and obedience are so certainly ours, as though we ourselves had suffered punishment for our sins, and had satisfied God.

30TH LORD'S-DAY.

80. Q. What difference is there between the Supper of the Lord, and the Popish mass ?

A. The Supper of the Lord testifieth to us, that we have perfect forgiveness of all our sins for that only sacrifice of Christ, which He himself once finished on the cross ; then also, that we by the Holy Ghost are ingrafted into Christ, who now, according to his human nature, is only in heaven, at the right hand of his Father, and there will be worshipped by us. But in the mass it is denied, that the quick and the dead have remission of sins only for the passion of Christ ; except also Christ be daily offered for them by the sacrificers. Further also it is taught, that Christ is bodily under the form of bread and wine, and

is to be worshipped in them : And so the very foundation of the Mass is nothing else than an utter denial of that only sacrifice and passion of Christ Jesus, and an accursed idolatry.

Q. 81. Who are to come unto the table of the Lord ?

A. They only who are truly sorrowful, that they have offended God by their sins ; and yet trust that those sins are pardoned them for Christ's sake : and what other infirmity* they have, that those are covered by his passion and death, who also desire more and more to go forward in faith and integrity of life : But hypocrites, and they who do not truly repent, do eat and drink damnation to themselves.

Q. 82. Are they also to be admitted to this† Supper, who in confession and life declare themselves to be infidels‡ and ungodly ?

A. No. For by that means the covenant of God is profaned, and the wrath of God is stirred up against the whole assembly, wherefore the Church by the commandment of Christ and his Apostles, using the keys of the kingdom of heaven, ought to drive them from this Supper, till they shall repent and change their manners.

Q. 83. What are keys of the kingdom of heaven ?

A. Preaching of the Gospel, and Ecclesiastical discipline : by which heaven is opened to the believers, and is shut against the unbelievers.

Q. 84. How is the kingdom of heaven opened and shut by the preaching of the Gospel ?

A. When by the commandment of Christ it is publicly declared to all and every one of the faithful, that all their sins are pardoned them of God, for the merit of Christ, so often as they embrace by a lively faith the promise of the Gospel : but contrarily is denounced to all Infidels and

* What other infirmities. † To the supper. ‡ Unbelievers. Ed. 1645.

therefore is to be worshipped in them. And so the very foundation of the mass is nothing else than an utter denial of that only sacrifice and passion of Christ Jesus, and an accursed idolatry.

81. Q. Who are to be permitted to come unto the Table of the Lord?

A. They only who are truly sorrowful that they have offended God by their sins: but who trust that those sins are pardoned them for Christ's sake; and what other infirmities they have, that those are covered by his passion and death: who also desire more and more to go forward in faith and integrity of life. But hypocrites, and they who do not truly repent, do eat and drink damnation to themselves.

82. Q. Are they also to be admitted to this Supper, who in confession and life declare themselves to be infidels and ungodly?

A. Not at all: For by that means the Covenant of God is profaned, and the wrath of God is stirred up against the whole Assembly. Wherefore the Church, by the command of Christ and his apostles, using the keys of the kingdom of Heaven, ought to hinder their approaching this Supper, till they shall have repented and changed their manners.

31ST LORD'S-DAY.

83. Q. What are the Keys of the kingdom of heaven?

A. Preaching of the Gospel, and Ecclesiastical Discipline: by which heaven is opened to believers, and is shut against unbelievers.

84. Q. How is the kingdom of heaven opened and shut by the Preaching of the Gospel?

A. When by the command of Christ it is publicly declared to all and every one of the faithful, that all their sins are pardoned to them by God, for the merits of Christ, so often as they embrace the promise of the Gospel by a lively faith. But, on the contrary, it is denounced against all infidels and hypocrites, that the wrath of God and eternal condemnation doth lie on them, so long as they go on in

Hypocrites, that so long the wrath of God and everlasting damnation doth lie on them, as they persist in their wickedness : according to which testimony of the Gospel, God will judge them, as well in this life, as in the life to come.

Q. 85. How is the kingdom of heaven opened and shut by Ecclesiastical discipline?

A. When according to the commandment of Christ, they who in name are Christians, but in their doctrine and life shew themselves aliens from Christ, after they having* been some time admonished, will not depart from their errors or wickedness, are made known unto the Church, or to them that are appointed for that matter and purpose, of the Church ; and if neither then they obey their admonition, are of the same men by interdiction from the Sacraments shut out from the Congregation of the Church, and by God himself, out of the kingdom of heaven. And again, if they profess and indeed declare amendment of life, are received as members of Christ and his Church.

The Third Part.

OF MAN'S THANKFULNESS.

Q. 86. When as we are delivered from all our sins and miseries without any merit of ours, by the mercy of God only for Christ's sake, for what cause are we to do good works?

A. Because, after that Christ hath redeemed us with his blood, he reneweth us also by his Spirit to the image of himself : that we receiving so great benefits should shew ourselves all our lifetime thankful to God, and honor him. Secondly that every of us may be assured of his faith, by his fruit ; And lastly, by our honest and good conversation, may win others unto Christ.

Q. 87. Cannot they then be saved, which be unthankful, and remain still carelessly in their sins, and are not converted from their wickedness unto God?†

* They have been some time. Ed. 1645. † From wickedness. Ed. 1645.

their wickedness. According to which testimony of the Gospel, God will judge them, as well in this life, as in the life to come.

85. Q. How is the kingdom of heaven opened and shut by Ecclesiastical Discipline?

A. When, according to the command of Christ, they,—who in name are Christians, but, in their doctrine and life, show themselves strangers to Christ, and, after they have been for some time admonished in a brotherly way, will not depart from their errors and crimes,—and made known unto the Church, or unto them that are appointed for that matter by the Church : and then, if they are not obedient to their admonition, they are by the same men to be forbidden the use of the Sacraments, whereby they are excluded from the congregation ; and, by God himself, from the kingdom of heaven. And again,—if they profess, and indeed discover, amendment of life,—they are to be received as members of Christ and his Church.

THE THIRD PART.

32D LORD'S-DAY.—*Of Thankfulness.*

86. Q. Since we are delivered from all our sins and miseries, without any merit of ours, by the mercy of God, through Christ ; for what cause are we to do good works ?

A. Because, after that Christ hath redeemed us with his blood, He reneweth us also by his Spirit after his own image ; that we, being deeply affected with such great benefits, should testify our gratitude to God all our lifetime : and that He should be magnified by us : and also, that every one of us might be assured of his own faith by its fruits : and lastly, that by our honest and good conversation we may win others unto Christ.

87. Q. Cannot they then be saved, who are unthankful, and remain secure in their sins, and are not converted from their wickedness unto God ?

A. By no means. For as the Scripture beareth witness, neither unchaste persons, nor idolaters, nor adulterers, nor thieves, nor covetous men, nor drunkards, nor slanderers, nor robbers, shall inherit the kingdom of God.

Q. 88. Of what parts consisteth the conversion of men unto God?

A. It consisteth of the mortifying of the old man, and the quickening of the new man.

Q. 89. What is the mortifying of the old man?

A. To be truly and heartily sorry, that thou hast offended God by thy sins, and daily more and more to hate and eschew them.

Q. 90. What is the quickening of the new man?

A. True joy in God through Christ, and an earnest and ready desire to order thy life according to God's will, and to do all good works.

Q. 91. What are good works?

A. Those only which are done by a true faith, according to God's law, and are referred only to his glory: and not those which are imagined by us, as seeming to us to be right and good, or which are delivered and commanded by men.

Q. 92. Which is the Law of God?

A. God spake all these words:

1. I am the Lord thy God, which hath brought thee out of Egypt, out of the house of bondage, thou shalt have no other Gods in my sight.

2. Thou shalt make to thee no graven Image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God, am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands of them that love me, and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in

A. By no means : For, as the Scripture testifieth, neither unchaste persons, nor idolaters, nor adulterers, nor thieves, nor covetous men, nor drunkards, nor slanderers, nor robbers, shall obtain the kingdom of God.

33D LORD'S-DAY.

88. Q. Of what parts consisteth the Conversion of man unto God?

A. In the mortification of the old man, and the quickening of the new man.

89. Q. What is the mortification of the old man?

A. To be truly and heartily sorry that thou hast offended God by thy sins, and more and more to hate and-fly from them.

90. Q. What is the quickening of the new man?

A. True joy in God through Christ, and an earnest and ready desire to order thy life according to the will of God, and to do all good works.

91. Q. What are good works?

A. Those only which are done by a true faith, according to the Law of God, and are referred only to his glory : and not those which are either imagined by us, as seeming to us to be right, or which are delivered and commanded by other men.

34TH LORD'S-DAY.

92. Q. What is the Law of God?

A. God spake all these words saying, "I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage.

"I. Com. Thou shall have no other Gods before Me.

"II. Com. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth : thou shalt not bow down to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate Me : and shewing mercy unto thousands of them that love Me, and keep my commandments.

"III. Com. Thou shalt not take the Name of the Lord

vain : for the Lord will not hold him guiltless that taketh his name in vain.

4. Remember thou keep holy the Sabbath day, six days shalt thou labor and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God : in it thou shalt do no manner of works, thou, and thy son and thy daughter, thy man servant, and thy maid servant, thy cattle, and the* stranger that is within thy gate. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day and hallowed it.

5. Honor thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee.

6. Thou shalt do no murder.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

19. Thou shalt not covet thy neighbor's house, nor his wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Q. 93. How are the commandments divided?

A. Into two Tables : whereof the former delivereth in four commandments, how we ought to behave ourselves towards God : the latter delivereth in six commandments, what duties we owe unto our neighbor.

Q. 94. What doth God require in the first commandment?

A. That, as dearly as I tender the salvation of my own soul, so earnestly should I shun and fly all Idolatry, sorcery, enchantments, superstition, † prayer to Saints, or any other creatures, and should rightly acknowledge the only and true God, trust in him alone, submit and subject myself unto him with all humility and patience, look for all good things from him alone, and lastly with the entire affection of my heart love, reverence, and worship him : so that I

* Thy stranger. † Superstitious. EA. 1645.

thy God in vain : for the Lord will not hold him guiltless, that taketh his Name in vain.

"IV. Com. Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God : in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath day, and hallowed it.

"V. Com. Honour thy father and thy mother : that thy days may be long in the land which the Lord thy God giveth thee.

"VI. Com. Thou shalt not kill.

"VII. Com. Thou shalt not commit adultery.

"VIII. Com. Thou shalt not steal.

"IX. Com. Thou shalt not bear false witness against thy neighbour.

"X. Com. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

93. Q. How are these commands divided ?

A. Into two Tables, whereof the former delivereth, in four commands, how we ought to behave ourselves towards God. The latter, in six commands, what duties we owe unto our neighbour.

94. Q. What doth God require in the first command ?

A. That, as dearly as I value the salvation of my own soul, so earnestly should I shun and fly all idolatry, sorcery, enchantment, superstition, invocation of saints, or any other creatures. But should rightly acknowledge the only and true God, trust in Him alone ; submit and subject myself unto Him with all humility and patience ; look for all good things from Him alone. And lastly, with the entire affection of my heart, love, reverence, and worship Him. So

am ready to renounce and forsake all creatures rather than to commit the least thing that may be against his will.

Q. 95. What is Idolatry?

A. It is in place of that one God, or besides that one and true God, who hath manifested himself in his word, to make, or imagine, and account any other thing, wherein thou reposest thy hope and confidence.

Q. 96. What doth the second commandment require?

A. That we should not express or represent God by any image, or shape, and figure or worship any otherwise than he hath commanded in his word himself to be worshiped.

Q. 97. May there then at all any Images or resemblance of things be made?

A. God neither ought nor can be represented by any means, and for the creatures, although it be lawful to express them, yet God forbiddeth notwithstanding their images to be made or had, as thereby to worship or honor either them, or God by them.

Q. 98. But may not images be tolerated in Churches, which may serve for the use of the common people?

A. No. For it is not seemly that we should be wiser than God, who will have his Church to be taught with the lively preaching of his word, and not with dumb images.

Q. 99. What doth God decree in the third commandment?

A. That not only by cursing, or forswearing, but also by rash swearing, we should not use his name despitefully or unreverently: neither should by silence or connivance be partakers of those horrible sins in others: but that we use the sacred and holy name of God ever with great devotion and reverence: that he may be worshiped and honored by us with a true and constant confession, and invocation of his name, and lastly in all our words and actions whatsoever.

Q. 100. Is it then so grievous a sin by swearing, or banning, to take the name of God in vain, as that God is also angry with them, who, as much as in them lieth, do no forbid or hinder it?

that I should renounce and forsake all creatures, rather than commit even the least thing that may be against his will.

95. Q. What is idolatry?

A. It is, in place of that one God, or besides that one and true God, who hath manifested Himself in his Word, to contrive or esteem any other thing, wherein thou shouldst repose thy hope.

35TH LORD'S-DAY.

96. Q. What doth the second command require?

A. That we should not represent God by any image, or figure, or worship Him in any other manner than He hath commanded himself to be worshipped in his Word.

97. Q. Are no images or resemblances to be made at all then?

A. God neither should, nor can be represented by any means. But as for the creatures, although it be lawful to express them, yet notwithstanding God forbiddeth their images to be made or kept, so as thereby to worship or honour either them, or God by them.

98. Q. But may not images be tolerated in churches, which may serve for books unto the unknowing part of the people?

A. Not at all: for we should not presume to be wiser than God, who will have his Church to be taught, not by dumb images, but by the lively preaching of his Word.

36TH LORD'S-DAY.

99. Q. What doth God decree in the third command?

A. That, not only by cursing or perjury, but also by rash swearing, we should not use His Name despitefully or irreverently; neither should, by silence or connivance, be partakers of those horrible sins in others: but should never use the sacred and holy Name of God, except with great devotion and reverence: that He may be worshipped by us with a true and stedfast confession and invocation of His Name, and lastly, in all our words and actions whatsoever.

100. Q. Is it then such an heinous sin to take the Name of God in vain, by swearing or imprecations, that God is also angry with them who do not forbid or prevent it as much as they can?

A. Surely most grievous. For neither is there any sin greater, or more offending God, that the despiting of his sacred name. Wherefore also he would have this sin to be punished with death.

Q. 101. May a man swear also religiously and lawfully by the name of God ?

A. He may : when as either the Magistrate exacteth it, or otherwise necessity requireth by this means the faith and truth of any man or thing to be ratified and established whereby both the glory of God may be advanced, and the safety of others procured. For this kind of swearing is ordained* by God's word, and therefore was well used of the Fathers both in the old, and new Testament.

Q. 102. Is it lawful to swear by Saints or other creatures ?

A. No. For a lawful oath is an invocation of God, whereby we desire, that he, as the only searcher of hearts, bear witness unto the truth, and punish the swearer, if he wittingly swear falsely. But this honor agreeth to no creature.

Q. 103. What doth God command in the fourth commandment ?

A. First that the ministry of the Gospel, and the schools of learning should be maintained : and that I, both at other times, and especially on holy-days, should frequent studiously divine assemblies, hear the word of God diligently, use the Sacraments, join my prayers with the common prayers of the assembly, and bestow something, according to my ability, on the poor. And further, that all my life time I be free from misdeeds and evil actions, yielding unto the Lord, that he may by his Holy Spirit work in me his work, and so I may begin in this life that everlasting Sabbath.

Q. 104. What doth God injoin us in the fifth commandment ?

A. That we yield due honor, love and faithfulness to our Parents, and so to all, who bear rule over us, and submit

* Ordered by God's word. Ed. 1645.

A. Surely it is a most heinous sin. For neither is there any sin greater, or more offensive to God, than the contempt of His sacred Name. Wherefore also He would have this crime to be punished with death.

37TH LORD'S-DAY.

101. May not a man swear religiously by the Name of God?

A. He may: when either the magistrate demandeth it; or otherwise, when necessity requireth, that by this means faith may be confirmed and truth established; whereby both the glory of God may be illustrated, and the safety of others consulted. For this kind of swearing is founded upon the Word of God; and therefore was justly used, even by the saints, both in the Old and New Testament.

102. Q. Is it lawful to swear by saints, or other creatures?

A. No: for a lawful oath is an invocation of God, whereby we desire that He, as the only searcher of hearts, bear witness unto the truth, and punish the swearer, if he knowingly swear falsely. But this honour is due to no creature.

38TH LORD'S-DAY.

103. Q. What doth God require in the fourth command?

A. First, that the ministry of the Gospel, and the schools of learning should be maintained: and that I, especially on the Sabbath, frequent studiously divine assemblies; hear the Word of God diligently; use the Sacraments, join my prayers with the public prayers of the assembly; and bestow something, according to my ability, on the poor. And further, that all my life I be free from evil actions, yielding myself unto the Lord, that He may by his Holy Spirit work in me his own work, and so I may begin, in this life, that everlasting Sabbath.

39TH LORD'S DAY.

104. Q. What doth God enjoin in the fifth command?

A. That we should yield due honour, love, and fidelity to our parents, and also to all who bear rule over us; and

ourselves with such obedience, as is meet, to their faithful commandments and chastisements: And further also, that by our patience we bear and suffer their vices and manners, ever thinking with ourselves that God will govern and guide us by their hand.*

Q. 105. What doth God exact in the sixth commandment?

A. That neither in thought, nor in gesture, much less in deed, I reproach, hate, or harm, or kill my neighbor, either by myself, or by another: but I cast away all desire of revenge. Furthermore, that I hurt not myself, or cast myself wittingly into any danger. Wherefore also that murderers might not be committed, he hath armed the Magistrate with the sword.

Q. 106. But this commandment seemeth to forbid murder only.

A. But in forbidding murder, God doth further teach that he hateth the root and cause of murder, to wit, envy, hatred, and desire of revenge, and doth account them all for murder.†

Q. 107. Is it enough that we kill no man in such sort as hath been said?

A. It is not enough. For when God condemneth anger, envy, hatred, he requireth that we love our neighbor as ourselves: and that we use humanity, lenity, courtesy, patience, and mercy towards him, and turn away from him, as much as we may, whatsoever may be hurtful unto him: In a word, that we be† so affected in mind, as that we stiek not to do good also unto our enemies.

Q. 108. What is the meaning of the seventh commandment?

A. That God hath in execration all turpitude and filthiness, and therefore we also must utterly hate and detest it, and contrariwise live temperately, modestly, and chastely, whether we live in holy wedlock, or in single life.

* By their hands. † Cause of murder. ‡ That we may be so affected.
Ed. 1646.

should submit ourselves to their faithful commands and chastisements with such obedience as becomes us: and further also, that by our patience we should bear with their vices and manners, ever reflecting upon this, that it is the will of God to lead and govern us by their hand.

40TH LORD'S-DAY.

105. Q. What doth God require in the sixth command?

A. That neither in thought, words, gestures, or deeds, should I either affront, hate, hurt or kill my neighbour, either by myself, or by another; but cast away all desire of revenge. Moreover, that I hurt not myself, nor cast myself knowingly into any danger. Wherefore also God hath armed the magistrate with the sword, that murders should not be committed.

106. Q. But this command seemeth to forbid murder only.

A. But, in forbidding murder, God doth further teach, that He hateth the root and cause of murder; to wit, anger, envy, hatred, and desire of revenge, and doth account them all for murder.

107. Q. But is it enough that we kill no man in the manner mentioned above?

A. It is not enough. For, when God condemneth anger, envy, and hatred, He requireth that we should love our neighbor as ourselves, and that we should use humanity, lenity, courtesy, patience, and mercy towards him; and should divert whatever might be hurtful to him, to the utmost of our power: in a word, that we should be so disposed in our minds, as to make no scruple to do good, even to our enemies.

41ST LORD'S-DAY.

108. Q. What is the meaning of the seventh command?

A. That God holdeth in execration all uncleanness and filthiness, and therefore we also must utterly hate and detest it; and on the contrary that it becomes us to live temperately, modestly, and chastely, whether we live in holy wedlock or in single life.

Q. 109. Forbiddeth God nothing else in this commandment, but adultery, and such kinds of uncleanness?

A. Seeing both our body and soul are the Temples of the Holy Ghost, God will have us to possess both in purity and holiness. And therefore deeds, gestures, words, thoughts, filthy lusts, and whatsoever enticeth a man unto these, all that he wholly forbiddeth.

Q. 110. What doth God forbid in the eighth commandment?

A. Not only those thefts, and robberies, which the Magistrate punisheth; but by the name of theft he comprehendeth whatsoever evil crafts, fetches, and devices, whereby we seek after other mens goods, and endeavor by force, or with some shew of right to convey them over unto ourselves: of which sort are, false weights, false ells, uneven measures, deceitful merchandize, counterfeit coin, usury, or any other way or means of furthering our estate, which God hath forbidden. To these we may add all covetousness, and the manifold waste and abusing of God's gifts.

Q. 111. What are those things which God here commandeth?

A. That to my power I help and further the commodities and profit of my neighbor: and that I so deal with him, as I would desire to be dealt with myself: and that I do my own work painfully, and faithfully, that I may thereby help others also who are distressed with any need or calamity.

Q. 112. What doth the ninth commandment exact?

A. That I bear no false witness against any man, neither falsify any man's words, neither backbite or reproach any man, nor condemn any man rashly or unheard; but avoid and shun with all carefulness all kind of lies, and deceit, as the proper works of the Devil, except I mean to stir up against me the most grievous wrath of God: And that in judgments and other affairs I follow the truth, and freely and constantly profess the matter as it indeed is: And moreover defend and encrease, as much as in me lieth, the good name and estimation of others.

109. Q. Doth God forbid nothing else in this command but adultery, and such kinds of uncleanness?

A. Since both our body and soul are the temples of the Holy Ghost, God will have us to possess both in purity and holiness; and therefore He wholly forbiddeth all filthy deeds, gestures, speeches, thoughts, lusts, and whatsoever enticeth man unto these.

42D LORD'S-DAY.

110. Q. What doth God forbid in the eighth command?

A. Not only those thefts and robberies which the magistrate punisheth: but, under the name of theft, He comprehendeth whatsoever evil crafts and tricks, whereby we seek after other men's goods, and endeavour by force, or with some show of right, to convey them over unto ourselves: of which sort are false weights, false ells, unequal measures, deceitful merchandise, counterfeit coin, usury, or any other way or means of furthering our estate, which God hath forbidden. To these we may add all covetousness, and the manifest waste and abuse of God's gifts.

111. Q. What are those things which God here commandeth?

A. That, according to my power, I help and further the benefit and advantage of my neighbour: and that I deal so with him as I would desire to be dealt with myself: that, plying my own business faithfully and industriously, I may be able to relieve the necessities of others.

43D LORD'S-DAY.

112. Q. What doth the ninth command require?

A. That I should not bear false witness against any man: neither falsify any man's words; neither backbite or reproach any man, nor condemn any man rashly or unheard; but most carefully avoid all kinds of lies and deceit, as the proper works of the devil: unless I would stir up against myself the most grievous wrath of God. And that, in judgements and other affairs, I should follow the truth, and freely and constantly profess the matter, as it is indeed; and, moreover, should defend and propagate, as much as I am able, the good name and reputation of others.

Q. 113. What doth the tenth commandment forbid?

A. That our hearts be not at any time moved by the least desire, or cogitation against any commandment of God; but that continually, and from our heart we detest all sin, and contrarily delight in all righteousness.

Q. 114. But can they, who are converted unto God, perfectly observe and keep these commandments?

A. No: But even the holiest of men* as long as they live have only small beginnings of this obedience; yet so that they begin with an earnest and unfeigned desire and endeavor to live not according to some only, but according to all the commandments of God.

Q. 115. Why will God then have his law to be so exactly and severely preached, seeing there is no man in this life, who is able to keep it?

A. First that all our lifetime we more and more acknowledge the great proneness of our nature to sin, and so much the more greedily desire remission of sins and righteousness in Christ: Secondly, that we being doing of this always, and always thinking of that, implore and crave of the Father the grace of his Holy Spirit, whereby we may daily more and more be renewed to the image and likeness of God, until at length after we are departed out of this life, we may joyfully attain unto that perfection which is proposed unto us.

OF PRAYER.

Q. 116. Wherefore is prayer necessary for Christians?

A. Because it is the chief part of that thankfulness which God requireth of us. And also because God giveth them only his grace and Holy Spirit, who with unfeigned groanings beg them continually of him, and yield him thanks for them.

Q. 117. What is required unto that prayer, which shall please God, and be heard of him?

* The holiest men. Ed. 1645.

44TH LORD'S-DAY.

113. Q. What doth the tenth command forbid?

A. That our hearts should not at any time be drawn aside by the least desire or thought from any command of God : but that continually and from our heart we detest all sin, and on the contrary delight in all righteousness.

114. Q. But can they who are converted unto God perfectly keep these commands?

A. Not at all : but even the holiest men, as long as they live, have only small beginnings of this obedience : yet so, that they begin, with an earnest and unfeigned desire and endeavour, to live, not according to some only, but according to all the commands of God.

115. Q. Why will God then have his Law to be so exactly and severely preached, since there is no man in this life who is able to keep it?

A. First, that all our life-time we may more and more acknowledge the great propensity of our nature to sin, and so much the more earnestly pray for the remission of sins, and righteousness in Christ. Moreover that we, perpetually doing the last, and reflecting upon the first, should also implore from the Father the grace of His Holy Spirit, by which we may, day by day, be more and more renewed after the image of God, until at length, after we are departed out of this life, we may joyfully attain unto that perfection which is proposed unto us.

45TH LORD'S-DAY.—*Of Prayer.*

116. Q. Wherefore is prayer necessary for Christians?

A. Because it is the chief part of that thankfulness which God requireth of us : and also because God vouchsafeth his grace and Holy Spirit only to those who with unfeigned groanings beg them continually of Him, and render Him thanks for them.

117. Q. What is required in that prayer, which will please God, and be heard of Him?

A. That we ask of the only true God, who hath manifested himself in his word, all things, which he hath commanded to be asked of him, with a true affection and desire of our heart, and, through an inward feeling of our need and misery, cast ourselves down prostrate in the presence of his divine Majesty, and build ourselves on this sure foundation, that we, though unworthy, yet for Christ's sake are certainly heard of God, even as he hath promised us in his word.

Q. 118. What are those things which he commandeth us to ask of him?

A. All things necessary both for soul and body; which our Lord Jesus Christ hath comprised in that prayer which himself hath taught us.

Q. 119. What prayer is that?

A. Our Father, which art in heaven: Hallowed be thy name: Thy kingdom come: Thy will be done in earth as it is in heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation, but deliver us from evil; For thine is the kingdom, the power, and the glory, for ever, and ever: Amen.

120. Q. Why doth Christ teach us to call God our Father?

A. That presently in the very entrance and beginning of the prayer, he might stir up in us such a reverence and confidence in God, as is meet for the sons of God; which must be the ground and foundation of our prayer: to wit, that God through Christ is made our Father, and will much less deny unto us those things, which we ask of him with a true faith, than our earthly Parents deny unto us earthly things.

Q. 121. Why is that added: which art in heaven?

A. That we should ask of the only true God, who hath revealed Himself in His Word, all things which He hath commanded to be asked of Him, with a true affection of heart; and, through an inward feeling of our need and misery, should humbly prostrate ourselves in the presence of the Divine Majesty; and rest ourselves on this sure foundation; that we, though unworthy, yet for Christ's sake, are certainly heard of God, even as He hath promised us in his Word.

118. Q. What are those things which He commanded us to ask of Him?

A. All things necessary both for soul and body: which our Lord Jesus Christ hath comprehended in that prayer which He himself hath taught us.

119. Q. What prayer is that?

A. Our Father which art in heaven:

1. Hallowed be thy Name:

2. Thy kingdom come:

3. Thy will be done in earth as it is in heaven:

4. Give us this day our daily bread:

5. And forgive us our trespasses, as we forgive them that trespass against us:

6. And lead us not into temptation, but deliver us from evil:

For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

48TH LORD'S-DAY.

120. Q. Why doth Christ teach us to address God thus,—OUR FATHER?

A. That immediately, in the very beginning of prayer, He might excite in us such a reverence for, and confidence in God as becomes the sons of God; which ought to be the ground and foundation of our prayer: to wit, that God is become our Father through Christ, and will much less deny unto us those things which we ask of Him with a true faith, than our parents will deny unto us earthly good things.

121. Q. Why is it added, WHICH ART IN HEAVEN?

A. That we conceive not basely or terrenely of God's heavenly majesty : And also that we look for and expect from his Omnipotency, whatsoever things are necessary for our soul and body.

Q. 122. What is the first petition ?

A. Hallowed be thy name : that is, Grant us first to know thee aright, and to worship, praise, and magnify thy almightiness, goodness, justice, mercy, and truth, shining in all thy works. And further also to direct our whole life, thoughts, words, and works to this end, that thy most holy name be not reproached for us, but rather be renowned with honor and praises.

Q. 123. What is the second petition ?

A. Let thy kingdom come : that is, rule us so by thy word* and Spirit, that we may humble and submit ourselves more and more unto thee. Preserve and encrease thy Church, destroy the works of the Devil and all power that lifteth up itself against thy Majesty : make all those counsels frustrate and void, which are taken against thy word, until at length thou reign fully and perfectly, when thou shalt be all in all.

Q. 124. What is the third petition ?

A. Thy will be done in earth as it is in heaven : that is, grant that we and all men, renouncing and forsaking our own will, may readily and without any grudging obey thy will, which only is holy : and that so every of us may faithfully and cheerfully perform that duty and charge which thou hast committed unto us, even as the blessed Angels do in heaven.

Q. 125. What is the fourth petition ?

A. Give us this day our daily bread : that is, give unto us all things, which are needful for this life, that by them we may acknowledge and confess thee to be the only foun-

* Rule us by thy word. Ed. 1645.

A. Lest we should conceive anything low or earthly concerning the heavenly majesty of God; and also that we should expect from his almighty power whatever things are necessary for soul and body.

47TH LORD'S-DAY.

122. Q. Which is the first petition?

A. HALLOWED 'BE THY NAME. That is, grant us first to know Thee aright, and to worship, praise and magnify thy almightiness, wisdom, goodness, justice, mercy, and truth, shining forth in all thy works. And further also, that we may always order our whole life, thoughts, words, and works to this end, that thy most holy Name may not be reproached upon our account, but rather be renowned with honour and praises.

48TH LORD'S-DAY.

123. Q. Which is the second petition?

A. THY KINGDOM COME. That is, rule us so by thy Word and Spirit, that we may submit ourselves more and more unto Thee: preserve and increase thy Church: destroy the works of the devil, and every power that exalteth itself against thy Majesty: frustrate all those counsels, which are taken against thy Word: until at length Thou mayest reign fully and perfectly, when Thou shalt be all in all.

49TH LORD'S-DAY.

124. Q. Which is the third petition?

A. THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN. That is, grant that we and all men, renouncing our own will, may readily and without any murmuring obey thy will, which is only holy: and that so every one of us may faithfully and cheerfully perform that duty and charge which Thou hast committed unto us, even as the angels do in heaven.

50TH LORD'S-DAY.

125. Q. Which is the fourth petition?

A. GIVE US THIS DAY OUR DAILY BREAD. That is, provide us with us with all things necessary for this life, that by them we may acknowledge and confess Thee to be the

tain, from whence all good things flow, and all our care and industry, and even thine own gifts to be unfortunate and noisome unto us, except thou bless them, wherefore grant that turning our trust away from all creatures, we place and repose it in thee alone.

Q. 126. What is the fifth petition?

A. Forgive us our trespasses, as we forgive them that trespass against us: that is, Even for the blood of Christ do not impute unto us most miserable and wretched sinners all our offences, neither that corruption which still cleaveth unto us: even as we also feel this testimony of thy grace in our hearts, that we steadfastly purpose unfeignedly from our heart* to pardon and forgive all those, who have offended us.

Q. 127. What is the sixth petition?

A. Lead us not into temptation, but deliver us from evil: that is, because we ourselves are so feeble and weak by nature, that we cannot stand so much as one moment or instant, and our most deadly enemies, Satan, the world, and our own flesh, do instantly oppugn and assault us: uphold thou us, and establish and strengthen us by the might of thy Spirit, that we may not in this spiritual combat yield as vanquished, but may so long stoutly withstand them, until at length we get full and perfect victory.

Q. 128. How concludest thou this prayer?

A. For thine is the kingdom, the power, and the glory, for ever: that is, we ask and crave all things of thee, because, seeing both thou art our king, and Almighty, thou art both willing and able to give them all unto us. And these things we therefore ask, that out of them, not to us, but unto Thy holy name all glory may redound.

Q. 129. What meaneth this particle, Amen?

A. That the thing is sure and out of doubt; For my prayer is much more certainly heard of God, than I feel in my heart, that I unfeignedly desire the same.

Soli Deo Laus et Gloria.

*From our hearts. Ed. 1645.

only fountain from whence all good things flow ; and that all our care and industry, and even thine own gifts, would be unhappy and hurtful unto us, except Thou shouldest bless them. Wherefore, grant, that, withdrawing our trust from all creatures, we place it in Thee alone.

51ST LORD'S-DAY.

126. Q. Which is the fifth petition ?

A. FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US. That is, for the sake of the blood of Christ, do not impute unto us most miserable sinners, all our offences, neither that corruption which still cleaveth unto us: even as we also feel this testimony of thy grace in our hearts, that we are firmly resolved to forgive from the heart all those who have offended us.

52D LORD'S-DAY.

127. Q. Which is the sixth petition ?

A. LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL. That is, because we ourselves are so feeble and weak by nature, that we cannot stand so much as one moment, but our most deadly enemies, Satan, the world, and our own flesh, do constantly assault us ; uphold Thou us, and establish us by the might of thy Spirit, that we may not yield in this spiritual combat, but may so long strenuously resist them, until at length we obtain a complete victory.

128. Q. How concludest thou thy prayer ?

A. FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER. That is, we ask all these things of Thee, because, since Thou art both our *King*, and *Almighty*, Thou art both willing and able to give them all unto us. And these things we therefore ask, that, out of them, all glory may redound, not unto us, but unto thy holy Name.

129. Q. What meaneth this particle AMEN ?

A. AMEN signifies, let it be done, or let it be truly accomplished. For my prayer is much more certainly heard of God, than I feel in my heart, that I unfeignedly desire the same.

ART. IV.—OUR ALUMNI ASSOCIATION.

Twenty years ago the Graduates of Marshall College, at that time numbering less than twenty names, met at Mercersburg, Pa., and resolved to organize the "Association of the Alumni of Marshall College." Rev. A. S. Young was their first President, and Rev. G. W. Williard was their Secretary. A committee, consisting of Rev. J. H. A. Bomberger, E. V. Gerhart, M. Kieffer, S. H. Reid, and R. P. Little, was appointed to draft a constitution for the government of the Association, and report at the next commencement, in 1841.

Among the main objects of the Association, we find the cultivation of personal esteem and friendship, the strengthening of the bonds of literary brotherhood, and the promotion of the common interests of their Alma Mater, set forth in the first constitution. All regular graduates of Marshall College were entitled to membership. The annual meeting was to be held on Tuesday preceding the College commencement. And provision was made for the delivery of an annual address. There were the names of seventeen members signed to this constitution at the meeting which adopted it; of whom more than one-third have already passed into the eternal world. The original constitution has been frequently amended, and scarcely a year has passed since its adoption, in which some effort has not been made to change it in some of its provisions.

Filial love for the Alma Mater, and its honored, though too early lamented first President, the Rev. Dr. Rauch, is shown in the resolution of 1842, asking the Board of Trustees of the College permission to contribute to the erection of a monument to his memory. This request having been granted, a definite appropriation was made in 1846, by the Association; and the monument was accordingly erected over the grave of the Christian Philosopher and true Scholar in the humble College cemetery.

Owing to the want of some well digested financial scheme, the pecuniary affairs of the Association early became embarrassed ; and this has been a serious cause for complaint to the present time. No doubt, but this has hindered some of the noblest projects originated by the Association, in attempting to carry out the objects aimed at in its formation. But disheartening as such troubles are, they did not in this case prevent the undertaking of some great and important, as well as responsible enterprises.

First among these, deservedly stands the Review Publication. At the meeting in 1846, H. A. Mish, Esq., offered a preamble and resolutions, which finally led to the organization of the *Mercersburg Review*. The preamble sets forth: That the philosophy taught in Marshall College, and held to be the truth, by a large majority of all, who have been brought within the circle of its influence, and have investigated its claims without prejudice, is the great feature which distinguishes our Alma Mater from every other American college, and as such should be cherished as the great central interest, the very life and soul of our institution: And whereas, that system is daily misunderstood or wilfully misrepresented, its teachers abused and its believers ridiculed, in publications under the control of opposing interests; while the same publications have ungenerously, but perhaps prudently refused a hearing of those assailed, it was therefore resolved—

1. That in the opinion of the Alumni of Marshall College, the time has come when the interests of our Institutions and of Truth require an organ, through which the one may be advanced and the other vindicated ; and that we accordingly recommend the immediate establishment of a Review, to be conducted by Rev. J. W. Nevin, D. D., with such assistance as may be necessary—and devoted mainly to promulgating and defending the views, emphatically ours, known to the world as "*Mercersburg Philosophy*."

2. That the manifest interest, continually increasing, with which all works emanating from *Mercersburg* are

regarded by the Literary and Religious world, and the expression of sympathy from different quarters, induce us to believe that such a publication would be welcomed and liberally sustained by the public. As a body, the Association, as well as individually, pledged and engaged to do all in their power to establish and sustain it, by their own aid and all honorable appeals to others.

A committee of five was appointed, who were instructed to proceed with the publication of the proposed Review. The first number appeared in January, 1849. At the first it was issued bi-monthly, but in 1853 it became a regular quarterly, in which form it has continued to appear, to the present time. Without a single dollar of endowment or capital fund, it has been sustained from the beginning and from year to year, alone by its own merits.

Those at all conversant with the history of similar publications need not be surprised to hear, that each year new difficulties stood in the way of the Review enterprise; and the real wonder is that it did not long since fall to the ground. But the same love and devotion to the cause it represents, which first acknowledged its necessity, has hitherto sustained it. Already at the end of the first year of their labors, the Association bore testimony to the zeal of the publication committee, who had in season and out of season endeavored to place the Review on a firm and solid basis. Nor had they been altogether without success attending their fidelity and energy.

When the report of the second year was handed in, the Alumni felt assured that their great enterprise, undertaken in the name of letters, was firmly and surely established. The reputation of the work had reached already from Maine to Texas, and distinguished men in every part of the country had sent in very favorable notices and inquiries for the work. And as high commendations had been given from various quarters, the number of subscribers was felt to be sufficient to support the publication. This was on the supposition that those, who received it with so much favor, would honestly pay for the same. The outstanding

dues already at that time were about equal to the cost of publishing the Review for a whole year. It need not be a matter of surprise, therefore, that the Review soon ran heavily into debt, and ever since has been measurably crippled in its finances. This at times threatened its very existence; and but for the unrequited toil and self-sacrifice of its friends, it must long since have ceased to be. But apart from this gratuity of service, it has never cost any thing but what its own resources have been made to satisfy.

The Review itself is its own best history and commentary. For more than a dozen years it has been before the world, maintaining, during all that time, the high place, it had taken from the first among the best of similar publications in the land. It has already commanded that respect which is due to superior merit. Single-handed and unsupported by the aids, usually necessary in such cases, it stood amid all its opponents, simply strong only in its principle and truth. Opposition, varied and earnest, has not borne it down; and criticism, most keen and unfriendly, has fallen upon it with harmless effect. Its highest meed of praise has invariably come from the highest quarters of authority as to such matters in our land, and its name is cherished and its teaching and principle acknowledged by some of the best minds in the old world.

The influence exerted by the Alumni Association through their Review is only circumscribed by the limits of its circulation. For want of enlarged plans of operations, only, for the most part, to be had by adequate means, the circulation of their favorite publication has not been as extensive as could be desired. All feel, that to have it more useful and better loved, it need only be better known. It was the first living organ of the deepest and most powerful tendencies of the age. It was created by the Mersburg School of Philosophy and Theology, which was earnestly seeking the solution of the most difficult problem in Protestantism.

In the announcement of the purposes of the Review, we find the following general statements :

"It is devoted to literature, moral science, and religion. On this general field, it refuses to be bound rigidly by any merely denominational or traditional system, and offers room even for the representation of conflicting views. Its liberality in this respect, however, is not indifferentism, but is conditioned throughout by an earnest interest in the truth. The Review, accordingly, with all its freedom, has been found thus far to carry with it more unity of character than is commonly exhibited by such publications. It has its governing idea, its animating spirit, its distinctive object and method, as something which all may feel and understand. The line in which it seeks to move, is that of a scientific and truly historical faith, in distinction from the two extremes that threaten its overthrow, the one on the right hand and the other on the left. These are, blind outward authority on the one side, which completes itself in the form of Romanism, and no less blind individual freedom on the other side, whose last sense is reached in Rationalism. Both are *extremes*, in which truth under one aspect is converted into falsehood, by being violently sundered from itself under another. The great problem for the present time is believed to be the reconciliation, practically as well as theoretically, of the two tendencies, which lie at the foundation of this wide-spread abuse. On its successful solution would seem to hang the most precious and solemn interests of the age. The whole cause of Protestantism, in particular, will be found at last to stand or fall with the possibility of shunning its own Scylla here, as well as the Charybdis that roars for its destruction on the opposite side. To the service of this high object, the Mercersburg Review offers itself as an earnest though humble auxiliary. Its motto is: Faith before understanding; but still always, also, *in order to* understanding. It accepts Christianity as a fact in the life of the world since Christ, as well as in the Bible; makes common cause with the consciousness of this new life, as it starts in the Apostles' Creed; acknowledges God in history as well as in nature; and seeks both light and freedom, where alone

they are to be found, in the bosom of that living order which Christ perpetually upholds by the Church. It will always be *Protestant*, of course, in opposition to the corruptions of Rome; but *Catholic* at the same time, in striving to honor and save the glorious and sublime truths, out of which these corruptions, for the most part, spring. In its controversy with Rome, it will allow no companionship, still, with the radical and rationalistic spirit of the age, engaged ostensibly in the same cause."

Later we find also the following, affirming its standpoint to be the Apostles' Creed, the most general confession of the Church in all ages:

"The central fact of this Confession is Jesus Christ, very God and very Man in one person, the substance of supernatural revelation, the true object of saving faith, the principle of sound Theology, as well as the key to all legitimate knowledge in every department of Literature, Science and Philosophy.

As the object of faith and the fundamental principle of knowledge, Jesus Christ abides in the fulness of His grace and power by His Holy Spirit in His mystical body, the kingdom of Heaven, by which alone He can be rightly apprehended, and in and through which He continually carries forward the work of salvation from sin and all its consequences to its complete final triumph over all the powers of darkness.

In the light and strength of these general principles, the *Mercersburg Review* proposes to continue both as a Review and as an organ for the free discussion of Theological, Scientific and Literary questions, seeking, as far as possible, to adapt itself, in style and in the variety of its contents, to the wants and tastes of different classes of readers.

In opposition to every species of Rationalism and Infidelity, it is Christian; in holding the sublime fundamental truths which are common to the Church under all its forms, it is Catholic; in opposition to all the corruptions of Rome, it is Evangelical and Protestant; and as an exponent of

Anglo-German Theology, and embodying the genius and spirit of the Heidelberg Catechism, it is Reformed.

Occupying this position, it will be a medium for the free expression of various shades of Theological opinion."

The Review has been the main exponent in this country of Germanic life, in Theology and Philosophy, which in some important respects is peculiar in its stand-point and modes of thinking. As such, its most general circulation has been in the Reformed Church, in many respects occupying a peculiar position among the other Churches in America, and whose theological character has been so much misunderstood and misrepresented. In the way of a true Historical Development, it claims a living relation, not only with the Reformation Church, but with the Kingdom of Christ in all ages. History is held to be a living process, the life of the God-man in the Church, as the mystery of the Christian faith; not a mere dead tradition only to be kept safely, but an organic power in full harmony with the constitution of the world. To be historical and churchly, it is conceived, is the only way to apprehend the truth of the world's life.

Having engaged in this interest, its labor was not small, owing to the fact, doubtless, that the position was not only new for the most part in this country, but was also exceedingly unpopular, and at war with all the old systems already at home here. It need not be surprising, therefore, that it stirred up bitter opposition. And under the financial troubles incident to such publication interests, it was almost every year a question whether the Review should be continued. Such motions were always voted down.

In the Spring of 1853, by a legislative act of consolidation, the Alma Mater of the old Association was transferred from Mercersburg and united with Franklin College at Lancaster, under the title of Franklin and Marshall College.

At the following commencement, the Association, through a committee, of whom the Hon. J. W. Killinger was chair-

man, reported a minute in regard to the change. The Alumni Association of Marshall College, deemed that a proper occasion to manifest and express, in a public way, their entire and hearty concurrence in the consolidation, which had taken place between their Alma Mater and Franklin College. And that, in the fond associations which cluster so thickly around the old Institution, and the zealous devotion which we have ever cherished for her genius and spirit, we feel a strong appeal to our feelings as well as to our best judgment, to transfer our love and attachment to the new institution; seeing as we do that the new comprehends and embraces the old, retaining the Mercersburg landmarks in the line of its policy, in its course of instruction and general plan of its Instructors.

It also expressed an unabated regard for Rev. Dr. Nevin as late President and continued confidence in him; and regretted that he could not, in the line of duty, see the way clear for his acceptance of the Presidency of the new college, being well assured that here, as in the old Alma Mater, he would have conferred honor on the institution and given additional value to its testimonials of scholarship.

The name of the Association was so changed as to include the Alumni of the new institution along with those of the old.

At the same meeting, the consolidated Alumni pledged themselves to secure during the year, each at least one new subscriber to the Review, and requested their absent brethren to coöperate with them in the same matter. It has not been reported how faithfully this pledge has been met. If this action were in any proper and general way, made an actual fact, it is certain, great results would follow in the improved condition of the affairs of their Review.

No project seems to have met with more hearty approval than the endowment of an Alumni Professorship. Year after year the movement was brought up, in different forms, until at the annual meeting in 1857, it was finally determined to found an endowment fund for a Professorship of

Rhetoric, English Language and Literature. The matter was submitted to a committee of whom Dr. W. Maybery was chairman, who made an elaborate report, stating in substance: That as the Association had already determined to act, it was not for the committee to make any inquiry, as to the expediency and feasibility of the undertaking. The work of securing such an endowment will be done only in some length of time. The Alumni are now, it is true, by no means inconsiderable as to numbers nor without influence and respectability; being scattered over many States of the Union, occupying positions of more or less prominence in the learned professions and other walks of life. Yet experience teaches that an undertaking of this nature, and of the magnitude of the one in contemplation, cannot be accomplished at once. The donors and contributors to the nucleus of this endowment fund, ought to have the very best guaranty, that the object will be ultimately accomplished; and that their donations and contributions will be most religiously devoted to that and no other purpose.

The best and surest way then to secure this end, will be to create a fund by soliciting voluntary contributions from the Alumni and others. All donations and interests accruing thereon, to be invested from time to time, in good mortgages or other approved security, until the whole shall amount to *Twenty Thousand Dollars*. When the fund shall have reached that amount then the interest thereof shall be appropriated to the payment of the salary of the incumbent of the Professorship hereby proposed to be endowed; and shall be paid over regularly to the Board or Trustees of Franklin and Marshall College for that purpose.

The aforesaid fund shall be managed by three Trustees in accordance with a Deed of Trust, to be properly executed to them by the Association. In order that such deed may be fully made in proper legal form, the Association resolved to apply for a legal charter, based on the constitution as amended in 1855, which resolve James L. Reynolds, Esq., was requested to have carried into effect. An approved

copy of such a deed of trust was adopted by the Association, and is recorded on the Book of Minutes for the year 1857. A committee was also appointed whose names do not appear on the minutes for that year, but consists, we believe, of Rev. B. Bausman, Rev. Dr. Bomberger, Rev. G. B. Russell, Dr. L. H. Steiner, Rev. John Beck, and Hon. John Cessna, for the purpose of soliciting and receiving contributions for the endowment fund. At the late meeting no report was received from them, so that we have no facts to give further in reference to this noble project. It may be safely inferred, however, that from the known devotion of the faithful sons of our Alma Mater, the endowment will be finally made.

It is a sad thought, that more than one tenth of the old Marshall College Alumni, have already gone to their final reward. There is something truly solemn and warning in this thought. With pious respect for the memory of the departed Alumni, the Association at their meeting in 1859 appointed a committee, consisting of Rev. Prof. T. Appel, Rev. S. H. Reid, Dr. W. Maybery, Dr. Lewis H. Steiner and Rev. Geo. H. Martin, to prepare short biographical sketches, of all the deceased members of the Alumni Association, for preservation in the archives of the society.

With the same fond memory for the lamented first President of their Alma Mater, Rev. Dr. F. A. Rauch, that first prompted them to contribute towards the erection of a suitable monument for his grave at Mercersburg, the Association, after the removal of the College, took early measures to have his remains transferred to Lancaster, along with the College and its reigning system of thought, of which he is in some sense the founder. On the eighth of March in 1859, after appropriate funeral services, his remains were accordingly under the superintendence of the committee appointed, interred in the Lancaster cemetery; the expense being borne by this association. A fund is also to be raised, to erect on the sacred spot, which is now the resting place of his dust, a suitable monument. A full account of the funeral services is to be found in the Mer-

cersburg Review for July 1859. It is to be hoped that the committee appointed in 1858 to attend to the raising of the monument fund will meet with the hearty co-operation from the old pupils of Dr. Rauch. The committee consists of Rev. Dr. J. H. A. Bomberger, M. Kieffer, E. V. Gerhart, Rev. S. H. Reid, Prof. T. Appel, J. S. Reynolds, Esq., Hon. J. Cessna, Hon. J. W. Killinger and Jacob Heyaer, Esq.

For some time past the indebtedness of the publication interest of the Association was growing year by year greater, until it became a serious matter to dispose of so as to relieve the society. Several attempts had been made to transfer the Review interests to some one or more who would agree to carry forward the publication and relieve the Association from all pecuniary responsibility. The old plan of having the business transacted by a Publishing Committee, was finally set aside; as the duties had for some time mainly devolved on one man alone, Prof. T. Appel. For several years he had been devoting to the Review no small amount of labor, for which he received no pecuniary return.

By a formal agreement, the whole financial condition of the Review was put into his hands; while Rev. Dr. Gerhart and Rev. Dr. Schaff took charge of the Editorial department. This arrangement continued for two years, till the beginning of 1859, when a change was made, and the contract entered into, by which the Review is at present published. This was in accordance with a resolution of instruction from the Association, and also afterwards ratified at the annual meeting of 1859. By limitation it expires in three years, that is the end of 1861.

According to the terms of this contract, the publisher assumed the entire debt, amounting in round numbers to thirteen hundred dollars; at his own expense also provides annually for the continued quarterly publication of the Review during the term of contract, pays both the Editors a stated yearly salary proportionated to the condition of the subscription list; and on condition of the specified increase

in the circulation, makes the Association joint partner of the net profits. At the end of the contract the increased subscription list, together with the publication, is to be surrendered free from all debt. He receives for these engagements the book accounts for subscription and other assets of the Review concern, and the pledge of the Association for their coöperation for the increase of the subscription list, and the general success and well being of the Review. This last condition has not, by any means, been so far, complied with. It will be for the Association to determine at their next annual meeting what action shall be taken as to the continuance of the publication. General feeling seems to indicate that, as it has in some sense served its first purpose, some change will be necessary in the future conduct of the Review, in order to make it either to be in the more direct interest of the Alumni; or to become more fully a Church Review for the denomination in which it, for the most part, is supported and circulated.

These two interests, while they are in some measure the same, are yet different. For, while the Alumni are largely in the Reformed Church, under whose auspices the College has been founded and sustained, yet there are even many among these not so directly interested in theological discussions. The Genius and Spirit of the College so peculiar in its Moral Philosophy demanded an organ to expound and defend it. This has been to some good degree done, and the world has felt its power; and many now own its force and truth. It is at work modifying the thoughts and life of others in all stand-points, from the one extreme of ultra montane Romanism to the other of ultra Protestantism. But Moral Philosophy is nearly allied to Theology, and so the points of assault and defence have been, at least to some extent, transferred from the old College stand-point to the higher ground of the department of Theology proper.

Later graduates, especially those of the consolidated institution, have failed as a body to manifest the same interest in the Review, as that shown by its founders, who first

established this organ for the service of truth, as held in their system of philosophy. This is made apparent in the discussions on the subject, which make up a large part of the proceedings of almost every annual meeting,—especially at the last. This matter will most likely be brought directly before the Association at its next annual meeting, when they will be required to act on the future character or discontinuance of the publication. One of two things is most certain; that it must either be considered by the whole Association as their publication, mainly devoted to their interest, and so to be heartily supported; or else it must be given over by that body, to the more direct service of the Reformed Church.

Whether it be seen and acknowledged or not, this much at least is clear; that, if the Review maintains and defends that system of thought peculiar to our institutions, and which constitutes the armour of strength given to the Alumni; and if the Review has contributed and is still helping towards the spread of this power, then every Alumnus owes it as a duty to himself to help that which helps him. By sustaining his Review, he aids thereby the spread of the power which creates his own individual influence and usefulness, and also that of the Association and of his Alma Mater—which is the main object of the Association itself. The Alumni of our institutions are increasing in number and are doubtless, even now with the advantage given them in the peculiar strength of their philosophy, a power in the land. Their Review is not only a power in its sphere, but a recognized authority. It were well, therefore, for each and all to maintain this for the general good.

Perhaps there are no men, as a body, more devoted to any interest than are the Alumni, to their Alma Mater. Persecutions have made her strong, in their rallying around her, with their shields of affection and well tried swords of service, a band of noble hearted sons. Year by year they come up from the distant parts of the land, and in common pride rejoice at each annual addition to their number.

Such times, are always too short for their reunions. It was therefore determined, at the last meeting, to memorialize the Board of Trustees of the College, to extend the time of the exercises of the Commencement Week, and defer the graduation day until Thursday; so as to give some adequate time to the Alumni Association, for the transaction of its business with befitting dignity. In connection with this it is also contemplated to hold an annual festival. A committee was appointed some time since to report on this matter. One of the members remarked, while speaking of the necessity of something of this kind, that the simpler the material parts of the festival would be, the better were it for the feast of reason and flow of soul. An occasion is wanted so that the members, long separated by the busy cares of their several arduous callings, may come together in a free old college fashion, a hearty social reunion. This might obviate the complaint sometimes made, that the visiting Alumni have no time to attend and show but little interest in the hurried and confused meetings, where business must be rushed through or neglected. It is to be hoped that this reasonable request will be heard by the Board of Trustees with such favor as to secure this end.

Quite a characteristic move was also made at the late meeting—indeed it may be considered as one of the regular items—that is, to remodel the constitution. A committee was appointed to revise it, without any specific instructions. To the same committee was also assigned the duty of making out a list of the present members, including those in regular standing as well as delinquents. It will doubtless also note the names of the deceased Alumni, and report such graduates as have not become regular members of the Association. Long since, it has been felt that some general regulation ought to be adopted, by which absent members, who cannot attend the annual meetings, may still participate therein by some real act of interest. With some such general view as this, the committee was raised. It consists of Rev. Prof. T. Appel, Rev. Dr. J. H.

A. Bomberger and Wilberforce Nevin, Esq. If distant members have any suggestions to make, the same should be forwarded in good time to some member of the above committee, who would no doubt be glad to be thus aided in the work to which they were appointed.

Next commencement will be the end of the first quarter century in the history of the College. It was deemed befitting to mark it by some proper memorial. At the late meeting the Association resolved to create a committee to confer with similar committees from the literary societies of the College in reference to the preparation and publication of a Quarter Century Catalogue. This memorial catalogue is to contain if possible the names of all who have been students of the Institution, and as far as may be known their several callings or professions and present residences, if still living, and if dead, the date of their demise. If the Diognothian and Goethean Literary Societies unite in this plan, the Alumni Association will bear one third of the expense of its publication. The catalogue prepared with the above historic features, is to be submitted to the Association at its next annual meeting for revision and adoption, and thereafter to be published, if the contents be approved.

Rightly prepared, this will be a heavy work for the committee, and will require an early beginning if they expect to succeed in any tolerable degree before the next meeting of the Association. But it will at once be seen what an immense historic gain this would be, and an important chapter would thus be prepared for the history of the College. A very large edition might be sold by subscription or otherwise, without entailing any expense upon the Societies thus lending themselves to such a great work. Information and details of facts may be obtained in various ways, especially by engaging the attention of many friends, each one contributing some small items, which though in themselves of little account, yet when properly joined together in the plan proposed, will be of great value. Let the committee go to work industriously, and all will doubtless be astonished at what may be recorded in this simple

way of our Alma Mater and her numerous children. Those who have information on the points here indicated should co-operate with the committee, the chairman of which is Wilberforce Nevin Esq., Lancaster, Pa.

Looking at what has been accomplished and what is already undertaken, and is now about being done, in the name of the Alumni Association, its members and friends have cause for congratulation in the past and present; and, from the brighter hopes luming up from the auspicious future, they may take courage and reap new joys. The College is just entering upon a new era of prosperity and usefulness. And in the success and welfare of their Alma Mater, the Alumni find their guaranty for new triumphs in the cause of truth. The happy memories of old Marshall College will be cherished by true hearted affection, and kept in perennial vigor. And, as the annual increase shall be made from the strong life of Franklin and Marshall College, to the ranks of the Alumni, they with filial love and dutiful zeal, will continue in after years to bring to her the fruits and honors of their lives. Each annual commencement will thus become the celebration of new triumphs, as garlands of trophies shall be brought up, from the distant homes of her sons in all parts of our land, and offered as willing tributes to grace her festal days.

Greater increase of interest is manifest from year to year, in the exercises of the Association and of the College. Time was when it was difficult to get addresses of the right kind for those public occasions, owing doubtless to the lack of attention and befitting audiences. But the case is now vastly different. The trouble will soon be, to find suitable accommodations for the great numbers who are now annually found attending upon these. The annual address before the association for the next anniversary is to be delivered by Wm. H. Miller Esq., of Harrisburg, Pa. The occasion will doubtless be one of general interest, and will draw together a goodly number of Alumni and friends of the Institution at Lancaster. Especially, if the plan for a reunion and festival be matured by that time, it may be made the occasion for inaugurating a new epoch.

Business matters claiming the earnest attention of the Association will also draw, by their importance a very large proportion of the active membership to the next meeting. Reports from the several committees, to whom important items of business were entrusted, will doubtless be given, and action will be required as to their final disposition. Among these it will be remembered are, the revision of the constitution and membership, the act of incorporation, the Rauch monument fund, the endowment fund of the Alumni Professorship, the Quarter Century Catalogue, the continuation of the Review, the annual festival, and the address. Altogether these will perhaps combine more than the usual amount of real interest, and though some of the above mentioned topics have been before the association at previous meetings, as for instance that of the constitution and the Review affairs, yet they now assume new features and require new action.

There have been items of business, which at the time they engaged attention were not without interest, and as such claimed the consideration of the Alumni as a body. But many of these have worn out, by the natural changes of the times; and so claim no place here. Yet all these may be valuable, when a full history is to be written.

Very general, therefore, as requested by the last meeting, this article has been made; perhaps even more so, than the resolution calling for it, contemplated. At different times previously, similar requests had been made for the intended benefit of those Alumni, not present at the annual meetings. And as these resolutions, however, have been hitherto disregarded, this paper had to go over some of the points which should have been previously given. It may also be added, that it was simply impossible from causes outside of ourselves to give it in the October number of the Review. What has here been put upon record, will perhaps prove satisfactory in some measure to many of our absent Alumni, who still feel a warm interest in the general success and transactions of the Association.

G. B. R.

ART. V.—RECENT PUBLICATIONS.

THE GOLDEN CENSER; OR, DEVOTIONS FOR YOUNG CHRISTIANS.

By Rev. H. Harbaugh, D. D. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."—St. John. Philadelphia: Lindsay & Blakiston, 1860. pp. 419; 16mo.

Notwithstanding the numerous devotional books which have been published for the use of Christians—all of them more or less adapted to the cultivation of a Christian spirit—it has always been felt in the German Reformed Church that a book of devotions for young Christians was a desideratum. The Liturgy furnished the Church material for public worship, as well as for service at the family altar, but a compilation specially adapted to the uses of the young, full of words of devotion, which should be redolent with the spirit of the Church-fathers, confessors and martyrs, was not to be found. Such a book must be churchly in spirit, and yet thoroughly conservative like the venerable symbol of the Church, for the use of whose children it should be specially prepared. We have gained by waiting, as Dr. Harbaugh has furnished us in the *Golden Censer*, what we think will seem like an old friend to every one who examines it. And this is the true test of a proper devotional guide. Nothing singular or merely novel should be found upon its pages, but all the thoughts, and the language which invests them, should seem like old friends that we had learned to love years ago, and which we would employ in offering up our prayers at the altar.

The *Golden Censer* consists of meditations, devotional forms, and an order of Scripture-readings for the Church Year. The author has aimed at making just such a work as the young need, and as he himself hath felt the need of at that period of his life. Its scope, however, really includes more than this. It is a Christian's guide from the period when he first learns that he has been dedicated to God, by the solemn rite of bap-

tism, down to that terminus of his earthly career, when his weary spirit prays that he may depart in peace. Our readers will better understand its scope, if we give a general outline of the whole book, which we will do as briefly as possible.

The book commences with prayers for the anniversaries of the days of birth and baptism, and a blank is left in the page for the entry of these dates. This is followed by a beautifully lithographed certificate of Confirmation, to be signed and filled out by the pastor, which, being bound up with the devotional guide of the young Christian, will constantly keep him in remembrance of the solemnities and responsibilities of that rite. Next follow *meditations for baptized youth*. The subjects of these meditations, which are short and yet thorough, will show their importance: The Holy Child Jesus, I am baptized, I am in covenant with God, The Washing of Regeneration, The Remission of Sin, The Gift of the Holy Ghost, Burial and Resurrection, Putting on Christ, I am a Member of the Church, I am a Christian, The Beginning not the End, Growth in Grace, The Soul's Longings, The Father's Covenant Love, Remembrance of my Baptism, Hope in the Covenant. These are followed by a series of Meditations on Jesus, as the Teacher, Hope, Guide, and Monitor of Youth, being especially designed for catechumens. Daily devotions for catechumens, with a devout review of baptismal vows and all their meaning, are given preparatory to the part which treats of confirmation. This contains the history of the doctrine and ordinance, with devotions for confirmation day, at home and in the church, both before and after the ceremony.

The second part of the Golden Censer is devoted to "Preparations for the Lord's Supper;" and consists of meditations on its meaning and significance, a private preparatory Liturgy, with prayers to be used before and after communicating. We very much mistake the character of the book, if this part doesn't endear it to many a Christian's heart. The third part consists of prayers before service and after service, furnishing among other forms suitable private devotions in church, which will tend to fix the attention of the worshipper on the solemnity of the house of God.

The fourth, fifth, sixth, seventh and eighth parts are devoted to devotional forms for morning and evening prayers and the festival seasons, to special devotional forms and those known

as "*primitive devotional forms*," together with meditations, prayers, &c., for the sick, and a liturgy for the dying. The ninth part consists of *Thoughts for Young Church Members*, arranged under the following heads: Your Relation to the Church, The Outward Concerns of the Church, Attendance on the Ordinances of the Church, Honoring the Church before the World, The Church of which you are a Member, Your Pastor, Your Relation to your Fellow-members, Proper Conduct in the House of God. These are treated in a plain, practical manner, in the author's happy style of "putting things." The tenth part consists of an order of Scripture Readings adapted to the Church Year. This is much wanted in English. The Order employed by the Anglican Church is adapted to the civil, and not the ecclesiastical year, and hence the Scripture readings are not made to accord, except on Sundays and festival days, with the golden chain of the Church Year. Some difficulties are to be encountered in using an Order adapted to the Church Year in Christmas, New Year and Epiphany weeks, but these are of minor importance, in comparison with the great advantage of regulating our Christian lives and acts by the stated divisions of time, adopted and employed by the Christian Church.

We can cheerfully recommend the Golden Censer to every Christian as an admirable companion to his Bible, Liturgy and Catechism. Pastors will find it a safe book to put in the hands of their parishioners. It contains milk for babes and strong meat for adults.

The general appearance of the book is very creditable to Lindsay & Blakiston. Its form is neat, type clear and paper good. We hope a large circulation may afford some pecuniary reward to the publishers and author, for furnishing us what we do not hesitate to pronounce the best devotional guide for the young we have ever yet examined.

L. H. S.

A NEW SYSTEM OF LATIN PARADIGMS, WITH A SYNOPSIS OF DE-
CLENSIONS, By Cortland Saunders, Associate Principal of
Saunders' Institute, Philadelphia. E. H. Butler & Co., Phil-
adelphia. 1860.

Though we know that, of late years, entirely too many gram-
mars have been published, most of which are no improvements
on the old, yet when any thing comes out based on the true

philosophical principles, we are constrained to remit our severity on the occasion and regard it with some degree of complacency, as we know, if properly used, it must very much aid the interests of philology and be of essential service to beginners. From all the artificial modes of formation and derivation, some of which are still retained even in our best grammars, happy are we to see that the paradigms of the Latin verb, as set forth, in this little manual, by Mr. Saunders, are wholly free, and that the most logical order is preserved. Thus are they rendered more simple and systematic. By the learner they can be more easily mastered, and on account of the satisfaction which they will give him from their being natural, they will be likely to impress his memory more deeply, and, in fact, never be forgotten. The moods and tenses of the verb are arranged according to their proper times and logical formations; and to the infinitives, in this way, are given their due prominence, as being the principal parts of the verb, from which, in fact, all the others are derived. The *perfect infinitive*, therefore, is exalted to the place so long occupied by the *perfect indicative* in the old system. The supine too, being aroused from its dormant condition, is recognized as an infinitive also, following, however, as we know, only verbs of motion. To beginners we recommend these Paradigms on account of their philosophical simplicity, to whom, when fully comprehended by them, we think they will prove of great service in mastering the Latin Accidence.

W. M. N.

THE NEW AMERICAN CYCLOPAEDIA : A Popular Dictionary of General Knowledge. Edited by George Ripley and Charles A. Dana. Vol. X. Jerusalem—Macferrin. New York : D. Appleton & Co. 1860.

The *New American Cyclopaedia* is now sufficiently advanced to decide its position and merits as one of the most important literary enterprizes of the age and as a truly national work, which every American scholar should have on his shelves along side of other encyclopaedic and lexicographic works for constant reference. It improves with every successive volume. It is a popular, yet by no means superficial universal repository of human learning, and presents a panoramic view of the present

state of the various sciences and arts with special reference to the wants of America.

It is less thorough and extensive than the *Edinburgh Encyclopaedia* (18 vols.), or the *Encyclopaedia Metropolitana* (28 large vols.) or the *Encyclopaedia Britannica*, now in course of publication at Edinburgh, or Ersch and Gruber's *Allgemeine Encyclopaedie der Wissenschaften und Künste*, (commenced in 1831, and embracing thus far 125 vols., with a fair prospect of 50 more); but it is more full and satisfactory than Brockhaus's *Conversationslexicon* (15 vols.), and Dr. Lieber's *Encyclopaedia Americana*, which is based upon the former (in 13 vols). It comes nearest in size and general character to Pierer's *Universal-Lexicon der Gegenwart und Vergangenheit* (3rd ed., 17 vols).

Within these limits the *American Cyclopaedia* is remarkable for the combination of fulness and brevity, of accuracy and clearness, for justice and fairness, for the accurate calculation, judicious management, economical and symmetrical distribution of matter and space according to the merits and interest of the respective articles. One of its chief excellences is its unobjectionable moral and religious tone. Its prevailing character is, of course, historical and objective. It honestly endeavors to do justice to all men, parties, sections, and creeds, as every work of the kind should do. The leading biographical, dogmatical and other articles, are generally written by such persons, who from their profession and studies are well qualified to do them justice, who can fully appreciate the subject without being partisans, who can judge of it as close and even admiring, yet disinterested or at least unselfish observers. Many of the ablest and most distinguished pens of America and England have contributed to this work. We would prefer to see the name of each author attached to each article. The sense of personal responsibility to the public would make the writers more careful. The editors understand their business thoroughly and have the advantage of a very extensive literary acquaintance and every possible facility as regards libraries and assistants. Whatever may be the preference of other encyclopaedic works, German, French, or English, there is certainly none which, upon the whole, is so well adapted for American use as the *New American Cyclopaedia* of Messrs. Ripley & Dana.

Professional scholars will, of course, rarely resort to such helps in their own immediate department, and always prefer

going directly to the sources. But the extent of human learning is now so enormous, that even the best educated men need such popular repositories where they will find, in convenient alphabetical order, the most necessary information on almost any topic, living or dead, which may challenge their attention.

The work, according to the original plan, was to be kept within 15 volumes, each volume containing between 7 and 800 double columned royal octavo pages, and selling at three dollars. But it is pretty evident from vol. X that the work will run up to 16 or 18 volumes. We understand that the Cyclopaedia, which is sold exclusively by subscription, has already 12,000 subscribers. The liberal and enterprising publishers, whose expenses in this work must be enormous, amply deserve the extensive patronage of the American public.

P. S.

HISTORY OF LATIN CHRISTIANITY; INCLUDING THAT OF THE POPES TO THE PONTIFICATE OF NICHOLAS V. By Henry Hart Milman, D. D., Dean of St. Paul's. In eight vols. Vol. 1. New York: Sheldon & Co. 1860.

It is a sad fact that the greatest English historian of ancient Christianity, both Greek and Latin, is the infidel Gibbon, who treats the same not as a new creation far outshining the beauty and glory of the classical civilization and laying the foundation for modern European civilization, but as one of the causes of the "Decline and Fall of the Roman Empire." England has produced many brilliant secular historians since Gibbon, but no ecclesiastical historian who can rank among the British classics. Germany has its Mosheim, its Neander, its Gieseler, and Hase; but England and America must content themselves with translations of these continental writers.

But the literary honor of the English Church is now somewhat retrieved by the appearance of Milman's *Latin Christianity*. He is the first English Protestant historian who, instead of treating the Latin Christianity of the Middle Ages as an object of scorn and aversion, or comparative indifference, restored it to its true and proper position as the centre of mediaeval history, science, art and general progress of society, as the light struggling with the darkness of paganism and barbarism and preparing the way for modern civilization. He has succeeded moreover to make Church history readable, interesting and

fascinating. In beauty and brilliancy of style he exceeds Hallam, approaches Gibbon and is only surpassed by the unrivalled Macaulay. The English Edition of this elaborate work appeared in 1854, in 6 volumes, and soon passed to a second edition. We have here the first volume of an American reprint, to be completed in 8 volumes. It is from the famous Riverside press of Cambridge, and not only equals, but surpasses the London edition both in beauty and elegance of typography, and in convenience of form. It is really a pleasure to look over these clear, pure and shining pages. The fact that such extensive and costly works, which can hardly look for a large circulation, are reproduced in America in such exquisite dress and offered at nearly one-half of the price of the London Edition, is really a high compliment to American enterprise and scholarship.

On the merits of the history of Dean Milman the *Quarterly Review* (vol. xcv. p. 39) passes the following highly eulogistic judgment: "No such work has appeared in English ecclesiastical literature, none which combines such breadth of view with such depth of research, such high literary and artistic eminence with such patient and elaborate investigation, such appreciation of the various forms of greatness and goodness with such force of conception and execution, none which exhibits so large an amount of that fearlessness of results which is the necessary condition of impartial judgment and trustworthy statement."

P. S.

THE LIFE OF GEORGE WASHINGTON. By Edward Everett. New York: Sheldon & Co. Boston: Gould & Lincoln 1860.

This new Life of the Father of our country proceeds from the same model press of Cambridge, and is published by the same house of New York, as Milman's Latin Christianity. A work from Mr. Everett needs no further recommendation than its simple announcement. His talents and tastes, it is true, lie more in the direction of general scholarship and elegant rhetoric, than of history proper. Yet for a biography of Washington he has special qualifications from his intimate acquaintance with his subject and his national reputation as the unrivalled enlogist of the character of Washington in the generous service of the Mount Vernon Association. The work was pre-

pared in 1859, at the suggestion of the late Lord Macaulay, for the new edition of the "Encyclopaedia Britannica," and is consequently a comprehensive Memoir for the general reader, rather than a full biography for the particular student. For this could not be condensed into one small volume, as it would imply at the same time a history of the great struggle for national independence and of the infancy of our republican government. We must not look then for anything new in the shape of facts. Indeed it would be difficult, perhaps impossible to add any thing of importance to our information concerning Washington after the exhausting labors of Marshall, Sparks, and Washington Irving. From these national standard works Mr. Everett acknowledges to have mainly derived all his historical material. But his book is by no means a mere compilation on that account. He has fully mastered and digested the labors of his predecessors, and succeeded, in the short space of six months, to present a reliable, fresh, genial and truly patriotic production. May it contribute its share in rekindling the sacred fire of patriotism in these days of sectional irritation and threatening secession.

We learn from the papers that Mr. Everett has consented to prepare a similar popular Memoir of Benjamin Franklin, to be published by the same house.

P. S.

THE VOCABULARY OF PHILOSOPHY, MENTAL, MORAL, AND METAPHYSICAL. By William Fleming, D. D. American edition, with various additions, by Charles P. Krauth, D. D. Philad'a: Smith, English & Co. 1860.

This book will be a very welcome *vade mecum* for students of philosophy. It is, as far as we know, the only book of the kind in the English language, and meets a decided want. It presents in convenient form for reference a large amount of philosophical information and suggestion, and this to a great extent in the very words of the most distinguished philosophers, who are thus made contributors to the work. It is more than a mere vocabulary, and approaches nearly the character and extent of the *Dictionnaire des sciences philosophiques*, or a philosophical Encyclopædia, in alphabetical order. The first edition appeared in London and Glasgow in 1857, and was

soon followed by a second and improved edition. In the American edition our much esteemed friend, Dr. Kranth of Philadelphia, has incorporated an introduction, a chronological history of philosophy down to 1860 (from Tenneman's Manual), a bibliographical index, synthetical tables, and other additions and improvements which greatly add to the value and usefulness of the work.

But even in this improved form it has many defects, some of which we will mention in this connection, as they occur to us on a hasty perusal. In the first place, it should embody biographical sketches of the principal philosophers, and condensed epitomes of their systems. In the second place, it is evidently a one-sidedly English book, and betrays but a superficial knowledge of the continental, especially the later German philosophy since Kant, which has unquestionably done the deepest thinking of the world for the last fifty years. Say what you please of Fichte, Schelling, Hegel, and Schleiermacher, they are intellectual giants of the first order, and worthy to be placed along side of Plato and Aristotle. Fleming depends here altogether upon translators and writers mostly hostile to the systems under consideration. The American edition has to some extent supplied this defect in the Appendices. But even here we find much that is defective or entirely erroneous. Eschenneyer, for instance, did not die in 1822, as stated on page 577, but in 1847, if we mistake not; for in 1835 he wrote a book against Strauss's *Life of Christ* ("Der Ischariotismus unserer Tage"), and in 1844 a theological tract on the Sin against the Holy Ghost. Michaelis, who is mentioned among the followers of Fichte, had nothing to do with him, and was no philosopher, but an orientalist. Fries, who is attached to the school of Jacobi, had a system of his own, of which De Wette was the principal representative in theology. Hegel died in 1831, but why he should be placed in one line with Whately, a philosophical writer still living, and of an altogether different character and tendency, we cannot see. Schelling should have been placed on page 577 before Hegel, who was first his pupil. Rauch died in 1841, and not in 1846. Dr. Schmucker we never saw before enumerated among philosophers. The school of Schelling and Hegel should not be confounded in one, as is the case on page 560. Although Hegel originally proceeded from Schelling, he became the founder of a distinct and world-wide system with a great many distinguished follow-

ers whose names are altogether omitted. His school again is divided into two very different branches, the orthodox and conservative, embracing Daub, Marheineke, Goeschel, Gabler, and to some extent, Rosenkaanz (in his former stage), and the heterodox, radical and pantheistic, of which the Tübingen historian, Dr. Baur, Dr. Strauss (the author of the "Leben Jesu"), Vischer (the author of a large work on *Æsthetics*), and Feuerbach, are the most noted representatives. Novalis belongs not to this school, but to the romantic school of poetry, together with the two Schlegels and Tieck, and should be ranked among the Mystics, like Frederic Schlegel, in the following division. In Schelling again his two very distinct periods should have been noticed, the pantheistic, and the theistic, separated by his long silence in Munich. Schleiermacher is neither a "mystic" nor a "dissident" simply from Hegel, but the father of a peculiar school and a theologico-philosophical system which has exerted the most commanding and widespread influence. Herbart, too, has a system of his own. Some of the most distinguished living philosophers of Germany, as Fisher of Erlangen, Weiss of Leipsic, Fichte, jun., of Tübingen, Ulrici of Halle, and Trendelenburg of Berlin, should have been mentioned in the list, the more so as they ably and zealously endeavor to reunite philosophic speculation with the Christian revelation, and to verify the principle of Bacon: *philosophia obiter libata abducit a Deo, penitus hausta reducit ad eundem*. The list of German emperors ceased with Francis II, and since that time there are only Austrian emperors, whom we would be very sorry to see at the head of all Germany. The kings of Prussia are much more deserving of that eminence, to which the Frankfurt Parliament wished to elevate them in 1849. These, and similar errors and defects, however, might be corrected and supplied by the able and industrious American editor in some future edition. The book will, no doubt, find a wide circulation, and is well deserving of it

P. S.

OLD AND NEW. By the Rev. Dr. James Craik. New York: Daniel Dana, Jr. pp. 283.

What is true is not new, and what is new is not true. In falling back upon the Truth, as revealed of old, the author aims mainly to show the innovations of Romanism to be false; and at

the same time gives a passing notice to the more modern sects. The argument is to show, that the Protestant Episcopal Church has in keeping the old truth; that Romanism, so far as it is distinctly Romanism, is of later growth, therefore untrue; and that the same false principle has fructified from time to time in later and very various forms of untruth.

The result as made out by the book is, that the great majority of Christians of *all names* do really hold fast the truths which God has revealed as essential to salvation; and that man may not say what proportion of human error will be sufficient to take away the saving power of the truth with which it is mingled. That is, the Catholic Church is made up of two factors, the divine and the human. While the divine is ever the same, the human may exist in various degrees of developed grace. Hence, the hurtful contests and animosities that distract Christians are only the outgrowth of their own human opposing and inconsistent devices, while they are one in essential truth.

God has given men a religion, and has also furnished them sufficient evidence by which to distinguish His truth from human variations and corruptions of it. Men are sacramentally to be made members of the Divine family, receiving thereby the pledge of God's grace, and the sign and token of His blessings.

Dr. Craik makes a good argument against the chief Romish Sophism, that any corruption of religion by the Church, of any age or period, is absolutely inconsistent with the being of the Church. So that if any corruption is proved upon the Church, the Church must be considered *ipso facto* at an end, and the promise of Christ, to be with her, to have failed. This of course, as directed against the imperfections of Protestantism, makes you accept all the absurd teachings of Romanism, claiming to be the Catholic Church, on the principle, that either you must be content to be without a Church of God in the world, or you must take as Divine truth every miserable corruption and conceit which may be foisted upon religion by an ignorant and degenerate age. If true, it would hold against Romanism as well as against branches of Protestantism.

Objective truth is absolute, but this comes subjectively to be realized under various circumstances. Under all these, the essential truth is always the same, though the varied impres-

sions under which it is apprehended are as many as the independent minds upon which its impressions are made. So truth subjectively considered is always in some degree imperfect. The truth held in unrighteousness is yet not destroyed. Falsehood, idolatry, and apostasy prevailed at times universally, but the Church was not destroyed. So it was in the old Jewish economy, and the Church of the Middle Ages. Reformation of these abuses, does not make a new system. The Church remains always, as Christ promised. The argument is historical, without the idea of development, necessary to make history.

This is Dr. Craik's weakness in his argument, and in so far he fails to make the discussion conclusive. The Creed itself is a development; so also in a certain sense are all the old formulas of truth. The branch of the Catholic Church, of which the author is himself so excellent a representative, is itself also a development as compared with the Apostolic Church. For while the Church of all ages has had the whole truth, as for that age, sufficient to judge of any man's teaching of it, even of an inspired Apostle; yet the form of sound words, in its subjective apprehension, is developed into fuller equivalents of the same truth. Thus logic sometimes becomes weak. To insist on the truth of the Old as opposed to the falsehood of the New, may require a rigid logic to reject the truth that the man was once a boy, or the full grown oak an acorn or shrub. But truth is life, and is so revealed to men.

The very distinction made between objective and subjective truth, implies the condition necessary for form and contents, as divine principle and human, living manifestation of it. But there are besides this, many valuable thoughts in the book. It will do much good, as showing, that the Revelation of God is itself made to us under the form of life, in history, incident, prophecy and sacraments, then fully in His Son, and kept by the Church for the salvation of men. While Truth is old, it is at the same time also perennially new. The problem for us is to rightly distinguish between the false and true. Jesus Christ is the same, yesterday, to-day and forever.

R

LECTURES ON THE EARLY HISTORY OF CHRISTIANITY IN ENGLAND, WITH SERMONS. By Rev. Dr. T. W. Coit. New York: Daniel Dana, jr. pp. 334.

In these Lectures Dr. Coit engages to show that Christianity in Britain is derived from the East, and not from Rome. The ancient British type of Christianity he considers as old as that of Italy itself. The Christian Britons were driven, by the invasion of the Pagan Saxons, into Wales and Cornwall. And the mission of Gregory the first, at the close of the sixth century, was not the principal means of converting the Pagans of the British Isles, and was not at all necessary for converting them. These Lectures on the Early History of Christianity in England make up about half the volume. The remainder contains nine sermons preached on different occasions. The third of the series discusses the History of the Soul: its origin, nature, and destiny. The fifth is on God's uses of Evil Beings. The last is on the Standard of Appeal on doubtful points, where the Bible fails to produce Unity.

Why the Lectures were joined with the Sermons, especially as they are unfinished, is not very apparent; except it may be to make a respectable looking volume, which in the hands of Mr. Dana, the publisher, has been done. But while it does that, it destroys the unity of design in the book itself. The contents together are however interesting and valuable.

R

THE DOMESTIC ALTAR—A Manual of Family Prayers, adapted to the various seasons of the Ecclesiastical Year, with prayers and thanksgivings for special occasions. By Rev. H. Croswell, D. D. New York: Daniel Dana, Jr. pp. 261.

Also, DEVOTIONS FOR THE FAMILY AND THE CLOSET, from the Manual of a Country Clergyman. New York: Daniel Dana, Jr. pp. 115.

These are excellent books for the use of families, where the head of the household has to resort to forms in conducting daily family worship. The language of the prayers is natural, simple, scriptural and liturgical. The first of these volumes is the fullest collection, and contains the most varied forms for the Church Year. As far as we have examined these they seem to be well appointed.

The other book is perhaps more convenient, in having only eight prayers for morning and eight prayers for evening worship, besides fourteen prayers for special occasions and eighteen private prayers. It has also a portion of Scripture assigned for the morning service—and a selection from the Psalms is prefixed to each evening prayer.

We notice, however, that in the Prayer for Monday evening the Holy Ghost is called "*it*" and "*its*," which is doubtless an oversight, as the author does not design to ignore the *personality* of the Third person in the Holy Trinity.

R

THE CATACOMBS OF ROME: as illustrating the Church of the First Three Centuries. By the Rt. Rev. W. Ingraham Kipp, D. D. Daniel Dana, Jr. New York. pp. 212.

The main point of this interesting book seems to be a defence of the primitive truth of Christianity, as against the pretensions of Romanism. It appeals to the records of the tombs of the early Christians, to show the reigning spirit, the faith and works of those who belonged to the early Church, in the days of persecution.

The argument is good, as far as it is made to meet the more modern inventions in the faith and practice the of Romish Church. But to our mind, it is not conclusive, when he makes the illustrations and inscriptions taken from the tombs of the early Christians at Rome, help to establish the three orders of the ministry. Undoubtedly those early Christians at Rome knew of Deacons, Presbyters and Bishops, as did also the New Testament saints. As so we might expect to find reference made on the tombs of those who had been such in the Church before they died. But the question is only begged, when it is assumed, that the New Testament Deacons and those of the early Roman Church, were of the same order as those in the Protestant Episcopal Church: and that the Elder or Presbyter and Bishop were different grades of office.

R

BIBLIOTHECAE PROBATA. A catalogue of Books selected, examined and arranged under the heads of Bibles, Prayer Books, Commentaries, Devotional Library, Family Library, Parish Library, Sunday School Library, Academic and

School District Library, with full descriptive titles, characterization and prices. To which is appended a list for the Library of a Parish Minister—drawn with much care and consultation of learned authorities. New York: Daniel Dana, Jr. pp. 231.

This we take to be a valuable guide to those who are about to buy books. As we cannot study all books before we buy them, it is important to consult some reliable authority, so that we may avoid the many worthless and bad books published. Mr. Dana keeps none but standard and the better class of works; mainly, however, so far as they are denominational, in the interest of the Protestant Episcopal Church.

R.

CHARLES CHALLEN & SONS, Publishers, Philadelphia, are issuing series of publications adapted to the wants of Sunday Schools, and children generally. Song Without Words, Home Life, The Arab, The Jew, The Young Cottager, etc., making up the series, entitled *Juvenile Library*, are pervaded by a healthful moral and religious tone. Some of the volumes are decidedly Christian. We can commend them to the confidence of parents and Sunday School Teachers.

E. V. G.

A COLLECTION OF HYMNS: SUPPLEMENTARY TO THE PSALMS AND HYMNS OF DR. WATTS, by W. C. Dana. New York. Daniel Dana, Jr.

This collection contains many sacred gems not found in the common books. There are hymns found relating to the following order of subjects: God, Christ, and the Holy Spirit, Seasons of Worship, the Scriptures, Man's Natural State, the Gospel, Conversion, Faith, Love, Patience, Desire, Constancy, Obedience, Charity, Affection, Joy, Peace, Consolation, The Church and Ordinances, Missions, Special Occasions, Death, Judgment, Heaven, Doxologies. The whole together number about five hundred, and from this rich store the weary spirit may find supplies. Doubtless many have learned that the more the thirsty soul drinks from such fountains, the fresher and sweeter are the streams.

R.

THE TYPES OF GENESIS briefly considered, as relating to the development of Human Nature in the world within, and without, and in the Dispensations. By Andrew Jukes. London: Longman, Brown, Green & Co. pp 407.

This remarkable book on the mystic character of the Scripture and other kindred matters, deserves a more extended notice than we can here give. It was first our intention to give it a full review, but not being able to do so then, it was handed to a friend, who promised to notice it. After two or three readings, however, he returned it, with the remark, that the more he read it the less willing was he to review it.

The preface to the book had best be read after you are through with the book itself. The introduction is on the work and rest of God. Then follows seven types in human nature. First, is of Adam, or Human Nature. From this is begotten Cain and Abel, or the carnal and the spiritual mind. Next is the Regeneration of the human, as in Noah, passing through the waters of Baptism. From this new order comes, in due time, Abraham or the spirit of faith. This faith begets then long after, the spirit of sonship, as in Isaac. Sonship again begets obedient service, as Isaac begets Jacob, who lays hold with his hand. From the spirit of service arises another type in Joseph, who finally represents suffering and glory. The whole is beautifully grouped together.

Whatever there may be in the book overdrawn, there is certainly much in it that is well drawn, and it becomes exceedingly suggestive of thought. Those who have gone through any of these several types experimentally, will understand the author, just as far as they come, he says, and he expects nothing more.

R.

COMMENTARY ON ECCLESIASTES, WITH OTHER TREATISES. By E. W. Hengstenberg, D. D., Prof. of Theol., Berlin. Translated from the German by D. W. Simon. Philadelphia: Smith, English & Co., No. 23 N. Sixth street. 1860.

Dr. Hengstenberg stands confessedly at the head of the orthodox school of modern commentators and critics of the Old Testament Scriptures. His principal and most valuable works—on the Messianic prophecies, on the Psalms, on the genuineness of the Pentateuch and the prophecies of Daniel—all relate

to the Hebrew canon, and defend the orthodox views against rationalistic innovations, yet with a full mastery over the various advantages of modern philology and criticism, and with occasional modifications and adaptations of the older views to the present state of knowledge. Thus in this commentary on Ecclesiastes, he gives up the tradition of Solomon's authorship which was first called in question by Grotius on philological grounds, the style being that of a much later age. Hengstenberg assigns the composition of the work to the period of the Persian dominion, the time of Ezra and Nehemiah, and labors to prove that the title, "The words of Koheleth, the Son of David, the King in Jerusalem," (ch. 1, 1), are no argument for the old view of the church which regarded the work as the fruit of Solomon's repentance, but that the name of Solomon is used here merely in an ideal sense as the representative of Wisdom.

Whatever may be thought of this question of authorship, the commentary of Hengstenberg is scholarly, instructive and edifying.

Besides the Commentary, the stately and handsome volume before us contains translations of several valuable theological Essays of Hengstenberg, which appeared first in his "Evangelical Church Gazette," namely on the Book of Job, the Prophet Isaiah, the Sacrifices of Holy Scripture, and the Relation of the Jews to the Christian Church. The translation runs smooth and easy; but we had no time to compare it with the original, to justify a definite opinion as to its merits.

P. S.

THE BENEFIT OF CHRIST'S DEATH. Originally written in Italian by Aonio Paleario, and now reprinted from an ancient translation. With an Introduction by Rev. John Ayer, M. A. Boston: Gould & Lincoln. 1860.

This curious little book once helped to spread evangelical opinions in Italy at the time of the Reformation, and may now serve a similar purpose in the political commotion of that interesting country. It was written in 1543 in Italian by Paleario, a distinguished scholar and professor at Siena, who joined the Protestant movement, fell into the hands of the Roman Inquisition, and, after more than three years' imprisonment, was sentenced

to death for heresy. All the copies of his Book which could be found were destroyed.

But two or three copies of an English translation (made not directly from the Italian, but from a French version) which appeared first in 1577, and passed through at least four editions, were recently discovered in England. From this translation the present edition is a faithful reprint, with the exception of the spelling and punctuation which have been modernized. The tract has also been republished in German and Italian. (A German edition was reprinted even in this country, at Marthasville, Mo.)

The tract is a fresh and vigorous exhibition of the Protestant doctrine of justification by faith, and shows what a powerful effect this doctrine exerted in the sixteenth century over the minds of some of the most serious and learned men even in Italy.

P. S.

SINAI AND ZION, A PILGRIMAGE THROUGH THE DESERT TO THE LAND OF PROMISE, by Rev. Benjamin Bausman, is a new duodecimo that is just published by the enterprising house of Lindsay & Blakiston, Philadelphia. Through the kindness of the publishers, several advance sheets have come to hand, which we have read with great pleasure. Judging from these, we feel justified in announcing a work of more than ordinary freshness and interest on the Land towards which the eyes of all men are turned. Solemn and dignified, yet free and unaffected, it sets before us places and scenes, manners and customs, in beautiful outline; and gives us, at every turn, striking illustrations of the allusions, local, social and historical, with which the Sacred Scriptures abound.

E. V. G.